Faculty Member Engagement in the Context of Internationalization at Home at the University of Iceland: A Collective Case Study

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Dedication

Diana, my life is better in every way with you in it.

Abstract

Internationalization at Home (IaH) has been promoted as means to increase international and intercultural education on the home campus. Considering Iceland's recent increases in immigration, such education is crucial not only for students and members of the academic community, but also for the populations in greater Iceland. This study examines faculty members' engagement in the practices of IaH at the University of Iceland. Employing a collective case study methodology, this investigation includes multiple streams of data including interviews, documents, photographs and observation to understand the specific practices of IaH and subsequent development that stems from the participants' engagement. A portrait of adult learning constructed from a variety of learning theories and concepts is used in interpreting growth from practices of IaH.

Key findings indicate that participants understand IaH as a project of integrating cultural diversity in the campus community and that their role in IaH centers around fostering awareness of diversity through practices of teaching, research, building and maintaining networks and connecting with Icelandic society. Additionally, participants learn through this engagement, particularly through critical reflection, dialectical thinking and authenticity in teaching. This growth develops a more transformative internationalization for themselves and their institution. The findings are useful in understanding how IaH is enacted and has implications for supporting internationalization of faculty at the University of Iceland.

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"We're always changing, we're always adapting, we're always learning" -Terry Gunnell

Chapter I: Introduction

A Shifting Landscape

In line with the rising flow of migrants globally, Iceland has experienced a significant increase in people entering the country over the past few decades. Tourism in the country has seen an "almost exponential growth" in recent years (Gil-Alana & Huijbens, 2018) and has emerged as one of the main sectors of the Icelandic economy (Jóhannesson & Huijbens, 2010). Total annual registered overnight stays in the country grew from 2.1 million in 2010 to 7.8 million in 2017 at an annual increase of 21.2% (O. Þ. Óladóttir, 2017). While there has been an increase in how many people pass through Iceland, there has also been a significant rise in those staying in Iceland. The number of immigrants has risen dramatically in the past 20 years. Moreover, researchers note that "recent decades also have brought increasing ethnic and linguistic diversity into Icelandic society and schools" (Books, Ragnarsdóttir, Jónsson, & Macdonald, 2010, p. 126). As evidence of the importance of this demographic shift, Statistics Iceland, the official government-sanctioned center that collects and organizes national statistics, reported on immigrants in Iceland for the first time in 2009. With a total population of just over 338,000, the number of immigrants born abroad now living in this small island-nation increased from 5,357 or 2.1% of the total population in 1998 to 35,997 or 10.6% in 2017 (Statistics Iceland, 2018a). The number of those considered second generation immigrants has increased from only 345 in 1996 to 4,473 in 2017 (Statistics Iceland, 2018a).

In addition to increasing in sheer numbers, the composition of the immigrant population is changing. For most the country's history, Iceland has been a highly homogenous population. Up to 1996, 30% of the immigrant population was still from the Nordic countries (Statistics Iceland, 2009). As illustrated in Table 1, this trend is changing as immigrants from other Nordic countries made up only 4.7% of the total immigrant population as of 2017. The majority of immigrants are now coming from Eastern European countries, especially from Poland where emigrants to Iceland have grown from 820 or 6.5% of the total immigrant population in 1998 to 13,811 or 29.7% in 2017 (Statistics Iceland, 2018b). Data show that as of 2017, there were also larger populations from Lithuania (1,901) and the Philippines (1,727), which have increased significantly since the late 90s (Statistics Iceland, 2018b).

Table 1

Total number of immigrants in Iceland in 1996 and 2017

Region of origin	**Total 1996**	**Ratio (%)**	**Total 2017**	**Ratio (%)**
Nordic countries	1617	30.1%	1696	4.7%
European countries	2130	39.8%	25740	71.1%
North America	437	8.2%	1003	2.8%
South & central America	119	2.2%	968	2.7%
Africa	181	3.4%	1006	2.8%
Asia	816	15.2%	5022	14.0%
Oceania	57	1.1%	124	0.3%
Unknown	0	0%	438	1.2%
Total	**5357**	**100%**	**35997**	**100%**

Note. Data for the number of immigrants in Iceland from Statistics Iceland (2018a).

According to Masso (2009), data from the Europe Social Survey in 2004-2005 showed that Icelanders had an average individual readiness to accept immigration, and data from the 2014 survey revealed that Iceland was one of the European countries with

the most favorable views toward immigration as a whole. Yet, as the population in Iceland is becoming increasingly ethnically diverse and multicultural, the data are mixed about overall acceptance. Studies on immigrant experience from scholars in Iceland itself attest to the challenges of multiculturalism. A 2010 study reveals a more negative attitude toward immigrants in Iceland (Wojtynska & Zielinska, 2010), a conclusion echoed by Books et al. (2010). A more recent study and detailed review of recent immigration in Iceland by Loftsdóttir (2017), identifies the particular class, local and regional considerations of the "emerging racism" in Iceland, particularly toward Eastern Europeans. The author also notes that as more migrants are refugees or those seeking asylum are entering Iceland, bias against those from Muslim countries is increasing (Loftsdóttir, 2017). The effect of such racism and attitudes creates "a challenge for Icelandic society and its openness towards foreign population[s] and [the] ability to accommodate them" (Wojtynska & Zielinska, 2010, p. 9).

The Internationalization Imperative

One dominant development in higher education has been the shift toward a more global focus in higher education as the world becomes increasingly interconnected through migration and technology, leading to significantly higher intercultural connect between peoples. There is a growing recognition in higher education that internationalizing is not simply an option or an admirable goal, but rather needs to be a fundamental dimension of post-secondary learning to engage with a globalized world. In 2012, the International Association of Universities (IAU) released a statement that internationalization is an "imperative" for institutions of higher education; a sentiment is

echoed elsewhere (Hudzik, 2010; Mestenhauser, 2011) along with calls for intelligent implementation of the process (Rumbley, 2015). As a testament to its central position within higher education, scholars have argued that internationalization "has moved from the fringe of institutional interest to the very core" (Brandenburg & de Wit, 2010, p. 15) with growing interest from senior administrators, university boards, politicians (Jones & de Wit, 2012) and academic staff. While the benefits of internationalization dominate the discourse, there are potential negative repercussions (Rumbley, Altbach, & Reisberg, 2012) including brain drain, commercialization, low-quality "degree mills" (Knight, 2015a), monolingualism, questions of public funding of institutions (Gu & Schweisfurth, 2011), the increasing inequity that comes from the focus on student mobility, elitism, and using international students as sources of revenue or as teaching resources without offering sufficient personal and institutional support. Nonetheless, the positive benefits are generally perceived to outweigh the risks.

Rationales for Internationalization in Europe

The rationales for internationalization in Europe vary greatly depending on the region, nation (Middlehurst, 2008) and individual institutions as well as the constituent stakeholders (Scott, 2008; Zha, 2003). On the regional level, rationales include aligning and fusing European higher education systems, building a model of higher education that could be duplicated elsewhere (Scott, 2008, pp. 6-7), raising academic quality (de Wit, 2011a), developing intercultural competencies and Europeanization (Van der Wende, 2009). In many ways, these are rationales based in intergovernmental cooperation; however, support for this sort of European integration from governments is waning as

nationalist rhetoric becomes a dominant discourse (Altbach & de Wit, 2017). At the national level, Scott (2008) cites rationale for internationalization such as "recruiting high-quality teachers and researchers; securing commercial advantages; expanding diplomatic influence; reinforcing academic prestige…; the reform of higher education and, in particular, securing non-public/non-national sources of funding for national higher education and research systems" (p. 9). Institutional level motivations stem from a variety of factors and include enhancing academic profile and prestige; strengthening know production capacity, increasing cooperation and capacity building, increased students' international awareness of global issues, and improving the quality of teaching (Seeber, Cattaneo, Huisman, & Paleari, 2016), among others. Additionally, increased revenue through international students for countries that charge for tuition (de Wit, 2011a) or are debating charging (Cai & Kivisto, 2011) is another rationale, even though such economic concerns do not seem to dominate the process (Hudson, 2016). These have emerged as the motivations to justify and provide direction for investing in internationalization.

What is conspicuously less dominant in the current rationales for internationalization and corresponding strategies invoked by the Bologna Process, the Lisbon Strategy and educational policy across the EU in general are motivations of citizenship and intercultural communication that move beyond the borders of the emerging European Higher Education Area. De Wit (2011) states that that internationalization in Europe is closely tied to the context of the nation, and that Europeans have always felt themselves to be more global citizens than Americans as European nations are generally smaller with more frequent contact between them. That

said, the mission of the Bologna process was to guide Europe, including Iceland as a signatory, toward unification and a more defined region. Indeed, while the Joint Declaration of European Ministers of Education (Stier, 2006) calls for increased intercultural competence, which can be considered a key aspect of global citizenship, it is mired in what Milton Bennett (2004) labels as the minimization stage of intercultural development, where differences are diminished in favor of promoting veneers of shared cultural unity. If global citizenship continues to be viewed as equivalent to European citizenship, the forces that drive Europeans to interact and relate to ethnicities, peoples and nations outside of the regional boarders may reveal ethnocentrism at home and abroad.

Goals of Internationalization

A rethinking of the concept of internationalization has emerged as an ongoing point of discussion in the literature (Deardorff, 2012; Ng, 2012; Whitsed & Green, 2013) and aims to elevate discussion about the purpose and direction of efforts to reposition internationalization toward being value-based (Knight, 2011; Merrill, 2012). An argument for taking up internationalization then stems from the belief that institutions of higher education are agents in globalization and have a responsibility to develop humanist-driven skills and values such as tolerance, intercultural competence and global citizenship, which are key components of preparing students to be ethical and engaged members of a global society (Horn, Hendel, & Fry, 2011; International Association of Universities (IAU), 2000; Sanderson, 2008; Savishinsky, 2012). These outcomes are

intimately tied to the ability to understand multiple perspectives through frame shifting which underpins a central purpose of liberal arts education (Bennett, 2010).

Embedded in this rethinking is a call to move away from primarily focusing on theoretical definitions and toward investigating and understanding the *process* itself. Several scholars assert that the effort now should not be on the theoretical question of what internationalization *is*, but rather on gaining insight about how internationalization is *understood* and *enacted* by those who it impacts the most on a daily basis, particularly faculty members (Friesen, 2012; Jones & de Wit, 2012; Robson, Almeida, & Schartner, 2017).

Faculty-centered approaches

If internationalization is to be thought of as a transformative process (Robson, 2011) changing students and staff (de Wit & Leask, 2017) with outcomes of a humanist nature, rather than only symbolic gestures, then definitions, approaches and frameworks need to take into account individual perspectives from those who actually carry out the process day-to-day (Jones & de Wit, 2012). Hearing faculty voices address how they conceptualize and realize internationalization is a crucial initial step in understanding how they participate in and, consequently, how they support the fostering of an internationalized institution that can create transformative experiences for themselves, the campus community and greater society. Such experiences are also a step toward understanding how learning outcomes can be designed to promote "shared understandings, acceptance, openness, interconnectivity, mutual respect, plurality and world peace" (Sanderson, 2008).

Purpose of the Study

Internationalization is an evolving concept (International Association of Universities (IAU), 2000) and will always "mean different things to different people" (Knight, 2011b, p. 1) because national, institutional, departmental and personal contexts and cultures influence how the complex idea of internationalization is conceptualized and carried out. Given the increasing changes due to emergent cultural, religious, ethnic and linguistic diversity in Iceland, and the growing number of international students as well as the challenges and opportunities associated with these changes, it is of central importance to understand internationalization at the University of Iceland. Several institutional-level initiatives exist aimed at promoting international activities at the university. It is less clear how faculty members, who are at the heart of carrying out transformative internationalization, construct meaning, enact and grow from practices of internationalization broadly. Therefore, the purpose of this study is to understand faculty member engagement in Internationalization at Home (IaH) at the University of Iceland. Overall, I attempt to understand this engagement in IaH by viewing faculty members as adult learners.

Research Questions

1. How do UI faculty members who engage in IaH construct their understanding of internationalization and IaH?
2. How do UI faculty members who engage in IaH construct their understanding of the faculty member's role in IaH?
3. In what ways do UI faculty members who engage in IaH enact IaH?

4. Through a lens of adult learning, how do UI faculty members who engage in IaH develop their academic self?

5. How do UI faculty members who engage in IaH in and beyond the classroom influence campus and disciplinary colleagues?

Conceptual Framework

Institutionally-oriented frameworks, such as Knight's (1994) well-known 6-cycle model, broadly conceptualize how internationalization occurs. Such frameworks start from the perspective that internationalization is an administratively driven phenomenon focused on policy and strategy. Even though Knight (2004) notes that internationalization must occur on the institutional and individual level, few frameworks allow for exploration using the individual as the unit of analysis (Anderson, Dickens, Hyland, & Trahar, 2008) or the specific ways in which grassroots efforts (Novelli, 2006) serve a foundational role in the internationalization process. In this collective case study, I employ a conceptual framework focused on individual internationalization, informed by a constructed portrait of learning to guide the discussion. The framework has foundations in the related concepts of symbolic and transformative internationalization developed by Bartell (2003) and weak and strong internationalization developed by Appadurai (2001). Bartell (2003) posits that a continuum exists among higher education institutions where only peripheral efforts (symbolic internationalization) occupy one extreme and synergistic and deep processes (transformative internationalization) occupy the other, such that they affect all stakeholders on campus. Turner and Robson (2007) expand on Bartell's continuum to include international characteristics that align with the two orientations toward internationalization each representing an end of the spectrum

(figure 1). It is Turner and Robson's (2007) work that provides the conceptual framework for the study as it sets out the categories and polar ends of the continuum.

International Orientation:	Symbolic	Transformative
Stimulus:	External	Internal
Management Style:	Designed	Emergent
Financial Focus:	Cost- and Revenue-focused	Investment-focused
International Impetus:	Business-led	Internationalist
External Engagement:	Competitive	Cooperative
Institutional Characterization of Internationalization:	Prescriptive	Descriptive
Style of Participation:	Compliance	Commitment
International Values:	Institutional	Personal

Figure 1. Continuum of international orientation. Reprinted from "Competitive and cooperative impulses to internationalization: Reflecting on the interplay between management intentions and the experience of academics in a British university." Y. Turner & S. Robson. *Education, Knowledge & Economy*, 1(1), 65-82. Copyright 2007 S. Robson. Reprinted with permission.

Similarly, in Appadurai's oft-cited concept of weak versus strong internationalization (e.g. George, 2014; M. A. M. Thomas, 2018), the notion of weak internationalization is characterized as "a superficial engagement with the issues" while

strong internationalization is "a laborious, even contentious, deeper, more sophisticated and genuine desire to explore what it means to become internationalized" (Sanderson, 2004, p. 16). Although this notion of strong and weak internationalization was developed in regards to research specifically, the application to internationalization of the self has been successfully adopted elsewhere (Anderson et al., 2008; W. Green & Mertova, 2016). Internationalization, to be both transformative and strong, must consider the individual agents if it is to truly be embedded throughout an institution. Appadurai (2001) wrote of the personal journey of internationalization; a relevant approach that only a few other scholars are incorporating into their research (e.g. Anderson et al., 2008; Sanderson, 2004). This framework of symbolic and transformative internationalization allows for inquiry regarding that journey for faculty members.

A second component of the conceptual framework bounds the focus and activities investigated in the study. The specific imagining of internationalization termed "Internationalization at Home" (IaH), focuses on internationalized activities, chiefly formal and informal curriculum, that occur on an institution's home campus as well as the dynamics between the institution and ethnic and cultural diversity in the local surrounding area (Beelen & Jones, 2015; Nilsson, 2003). The purported goal of IaH is to establish and develop intercultural competence, multiple perspective-taking and internationally related activities among students members of the campus community.

Theoretical Framework

The conceptual framework for this study is informed by a portrait of faculty members as adult learners. Viewing internationalization from the perspective of a personal learning process, this portrait considers certain key dimensions of learning and

adult learning as they relate to faculty members and "self" including: *growth mindset* (Dweck, 2006), *adult cognition* (Brookfield, 2000, 2009), *authenticity in teaching* (Cranton, 2006; Cranton & Carusetta, 2004; Cranton & King, 2003), *the academic self* (Hall, 2002) and *collaborative learning* (Coffield, 2008; Coffield & Williamson, 2011). These theories are discussed in-depth in the next chapter. An orientation toward transformational internationalization for faculty members may be advanced by developing such capacities and attendant practices.

The model below provides a visual for understanding how the components of this constructed portrait of adult learning aid academic staff in advancing along the continuum from symbolic internationalization, toward more transformative internationalization. This advancement is on an individual level of internal growth, rather than focused on increased participation in activities or understanding of institutional internationalization plans. The field is the limit of the scope of the project, focusing on practices and the context of IaH. The "Symbolic Intz" square represents a narrowly defined view of internationalization, primarily driven by reporting & external rankings, whereas the "Transformative Intz" rectangle represents the broader and in-depth, holistic orientation, driven by personal engagement and institutional commitment (Appadurai, 2001; Bartell, 2003; Turner & Robson, 2007). The long narrow bi-directional line then represents the continuum between the two poles of symbolic and transformative orientations toward internationalization. An institution's position on the continuum is dynamic and not static (Appadurai, 2001; Bartell, 2003) and this is also the case for the participants who comprise important individual parts of the institution.

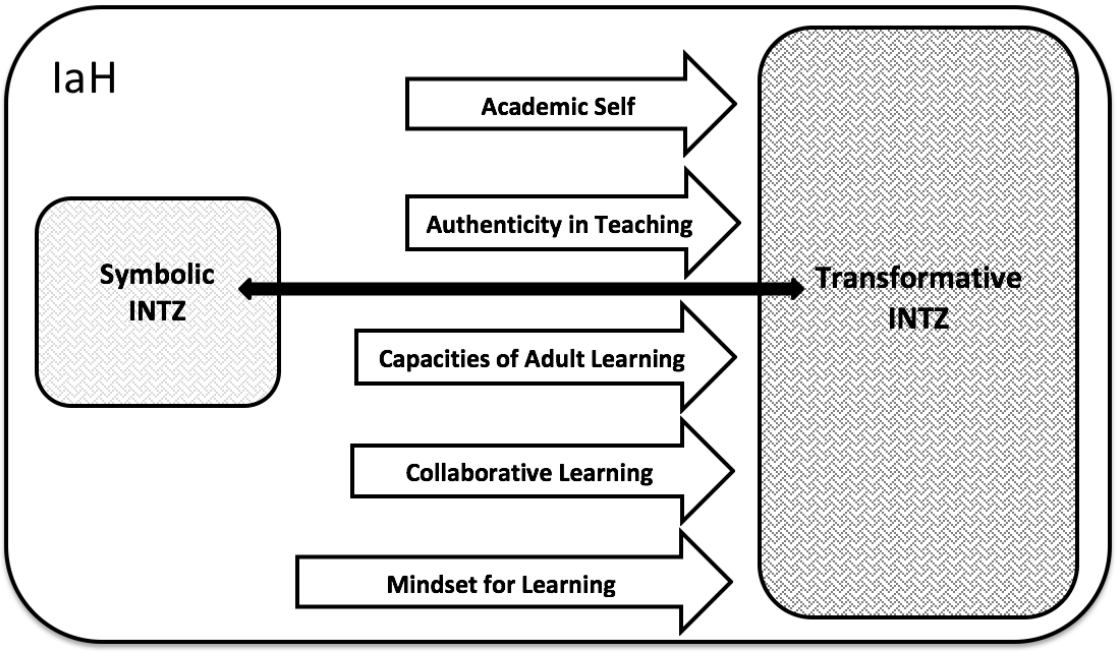

Figure 2. Conceptual model of faculty member learning through engagement in IaH

Finally, the arrows pointing to the right represent key aspects of adult learning developed in the context of IaH which promote a transformative orientation in faculty members and thus in the institution. The length of the arrows represents gradation, starting with the components of fundamental capacities for learning and moving toward the more professionalized, nuanced or focused components. The longer lines are then those more generalized approaches applicable to all adult learners and the shorter lines are those applicable primarily to faculty members as learners.

In this study, I am chiefly concerned with processes of engagement; that is, how faculty members construct meaning and enact practices aligned with IaH at a single, unique institution. The present study therefore employs a collective, exploratory case study methodology informed by qualitative methods of inquiry conducted both through computer-mediated communication and in the participants' natural environment. Such an approach emphasizes gaining a deep understanding of the complexities of the individual

cases from the participants' own voices and through direct interpretation of their experience. The resulting report which includes the findings is a rich and descriptive narrative of the phenomenon.

Significance to Iceland and the University of Iceland

The Icelandic public as well as the government and related public institutions must traverse the challenges associated with transitioning from a highly homogenous population to one with significant racial, ethnic, religious and cultural diversity. This research is intended to help spur conversations about the place of intercultural and international education in Icelandic higher education. As Iceland's largest and sole comprehensive research and educational university, the University of Iceland (UI) is undoubtedly an important site at which these dialogues must take place. By homing in on the experiences of faculty members rather than administrators as the point of entry, such conversations encourage a bottom-up or grassroots approach, even while both top-down and bottom-up approaches are necessarily for successful IaH (Robson et al., 2017). Indeed, efforts led by members of faculty, rather than administrator-driven directives, have greater impact on mobilizing other faculty members to participate in internationalization (Turner & Robson, 2007). So, while the results of this study may be useful for senior administrators in engaging faculty and formulating the necessary strategic plans for internationalization, it may be even more beneficial for faculty members to hear from their fellow colleagues, in their own voices, how they both interpret the meaning of internationalization as well act to create it.

As part of an increasingly interconnected world, faculty at UI must be invested in the daily task of developing students' tolerance, intercultural competencies and respect

for differences in order to be engaged members of a global society, especially as this global society is emerging on their own soil. If this is to occur, faculty members themselves must hold such views and embrace a more cosmopolitan outlook - understanding the local and the global. Additionally, many faculty members at UI are recognized in the greater Icelandic society with an amount of influence on government, business, social and cultural institutions. Results of this study may then aid in moving students, faculty and the institution toward organizational change (Eckel & Kezar, 2003) through transformative internationalization, beginning at an individual level, that could have a significant impact on the country as a whole.

Significance to the Literature

Internationalization is said to be at a cross-roads (Deardorff, 2012) as there is growing uneasiness about the direction and activities associated with it (Whitsed & Green, 2013). As part of the rethinking of internationalization, there are calls for more research presenting faculty member perspectives, especially those on the concept of IaH that focus on the teaching and learning processes within local intercultural dimensions (Jones & de Wit, 2012). Despite scholars noting this gap in the literature on faculty members and internationalization (Friesen, 2012; Sanderson, 2008) for some time, there exists relatively few studies from faculty members' point of view. This study addresses this gap by investigating IaH through the perspectives and voices of underrepresented stakeholders, particularly the faculty. Such perspectives aid in understanding how internationalization is carried out within a specific context and thus provide guidance for similar studies at other institutions. Moreover, considering ways in which faculty

experience IaH allows for insight into the specific activities and faculty development, which is unique in a sea of literature that promotes institutional strategy and policy-making as the primary modes of viewing internationalization.

There are additional ways in which this study adds to the scholarly literature. First, based on the review of the extant literature, this study is the first of its kind to focus solely on faculty at UI in the broad context of internationalization. While there has been some work on specific international programs at UI, no study has considered faculty member internationalization as a phenomenon. Second, this study adds to the literature about Nordic and specifically Icelandic Higher Education of which there is a comparably small amount, especially in relation to internationalization. Third, this study attempts to help fill the gap between intercultural and internationalization literature which Crichton and Paige (2004) observed some time ago, is unfortunately quite wide and this continues today. Finally, in this study I apply concepts taken from adult learning theory and establish their relevance to faculty development in internationalization. This portrait of learning is a novel approach to examining faculty members' own individual internationalization, understood as a process of personal development.

Key Definitions

Internationalization

Although internationalization means different things to different people, there must be common language for approaching the term in a constructive tangible way. Numerous definitions for internationalization have been proposed (Ellingboe, 1998; Lundy Dobbert, 1998; Mestenhauser, 2002; Paige & Mestenhauser, 1999), but a survey

by the Association of International Education Administrators (AIEA) revealed a strong consensus among institutional leaders of internationalization efforts in the definition of internationalization which follow the one proposed by Knight in 2004 (Deardorff, 2012). This definition reads: "Internationalization at the national, sector, and institutional levels is defined as the process of integrating an international, intercultural, or global dimension into the purpose, functions or delivery of postsecondary education" (Knight, 2004, p. 1). Not all scholars agree that Knight's definition satisfies the scope or concepts embodied by term (Mestenhauser, 2011; Sanderson, 2008; Turner & Robson, 2007; Whitsed & Green, 2013). In order to increase the scope, De Wit (2015) takes Knight's definition further by adding specific outcomes:

> the intentional process of integrating an international, intercultural or global dimension into the purpose, functions and delivery of post-secondary education, in order to enhance the quality of education and research for all students and staff, and to make a meaningful contribution to society (p. 281).

For the purposes of framing this dissertation, this extended definition takes the so-called *process approach* to internationalization, which aligns with the framework of this study and provides a starting point from which to consider more nuanced understanding of the process from the participants' point of view. In addition to the clear advantages of establishing outcomes for internationalization, this definition importantly retains Knight's 2004 wording "post-secondary education", allowing for analysis of individual level internationalization (Sanderson, 2008).

Faculty member engagement

In terms of faculty member engagement, some scholarship exists on exploring the concept in relation to certain contexts (Demb & Wade, 2012; Raina & Khatri, 2015; Selmer, Jonasson, & Lauring, 2014). There is limited work however, on explicitly defining faculty engagement as it applies to internationalization, though the term "engagement" is used frequently in the literature. It is clear from work in organizational psychology and related fields (Kahn, 1990, 1992; Macey & Schneider, 2008; Saks & Gruman, 2014; Welch, 2011), that employee engagement is more than solely being motivated to participate, satisfaction with work or involvement in projects or tasks.

Kahn (1990) was the pioneer conceptualizing engagement in organizational psychology and defined an employee's engagement at work as "…the harnessing of organizational members' selves to their work roles; in engagement, people employ and express themselves physically, cognitively, and emotionally during role performance" (p. 694). Such engagement is a state of psychological presence at work requiring authenticity by bringing in the self, which then "allows growth, learning, change and productivity to occur" (Kahn, 1992, p. 324). Other researchers have demonstrated that there is a connection between engagement and a growth mindset (Caniëls, Semeijn, & Renders, 2018). This more personal engagement (rather than the focus on self-employment) then concerns the "relational contexts that shape how, when, and to what effect people disclose and express their selves in the course of role performances" (Kahn, 2014, p.83). Kahn's approach to engagement provides a foundation for the broad concept of engagement as being a state of mind and is still widely referenced and supported in the

literature (Albrecht, Bakker, Gruman, Macey, & Saks, 2015; Kahn & Heaphy, 2014; Saks & Gruman, 2014). Turning to higher education, Livingston (2011) proposes that faculty member engagement is a unique form of engagement, defining faculty member engagement as "perpetual focused attention, enjoyment, and enthusiasm for the activities associated with faculty work through which the individual finds purpose, senses congruence with personal values and talents, is challenged to use knowledge and skills, and experiences productivity even during difficult" (p.11). This definition intersects with Kahn's personal engagement in self-expression and is advanced for the purposes of this study while also acknowledging Kahn's positioning of engagement as a psychological state that allows for learning and change.

Intercultural competence

Like internationalization, there are a range of definitions for intercultural competence (Deardorff, 2006) and there is no single agreed upon version nor one that that satisfactorily captures all aspects of the concept. However, the definition provided by Freeman et al. (2009) includes aspects of process and self-awareness that are essential for capturing the dimension of learning and development, aligning with the focus of this dissertation. This definition reads that intercultural competence is "a dynamic, ongoing, interactive, self-reflective learning process that transforms attitudes, skills and knowledge for effective communication and interaction across a range of cultures and contexts" (Freeman et al., 2009, p. 13).

Chapter II: Review of the Literature

Introduction

To better understand faculty member engagement in the context of Internationalization at Home, it is pertinent to provide a critical review of the salient scholarship that has preceded the present study. Comprised of five sections, the purpose of this chapter then is to place this study in the context of previous relevant research within the field of internationalization of higher education, faculty development and learning theory to both inform the construction of the study as well as to provide rationale for its undertaking.

I begin this chapter by reviewing the dominant approaches of internationalization. Although there are a variety of ways to conceptualize approaches, leading scholars have organized them into six different categories, which include the *activity*, *outcome/competency*, *rationale*, *cross-border*, *ethos*, and *process* approach. Each approach has its own focus and I treat them individually before suggesting the most effective combination of approaches to realize transformational internationalization.

In the second section of this chapter, I discuss the origins and development of the European concept of IaH, which focuses internationalization on infusing international and intercultural dimensions in the home campus. Moreover, I situate IaH as a more individually oriented approach to internationalization both in theory and application than institutionally oriented approaches that focus primarily on strategy and management.

The third section focuses specifically on faculty as the primary agents of internationalization, their understandings of internationalization and related motivations.

Additionally, I address the extant literature on faculty participation and barriers to involvement in internationalization.

In the fourth section, I present the continuum of internationalization by presenting Appadurai's (2001) broad concept of strong and weak internationalization. This concept in turn relates to Bartell's (2003) notion of symbolic and transformative internationalization, which ultimately argues that transformative internationalization aligns more closely to personal or individual approaches to internationalization.

I review faculty development in the context of internationalization in the fifth section of this chapter. The focus is on various conceptual and theoretical constructs put forward by researchers on internationalization and faculty development particularly on development toward a transformative orientation.

In the final section of the review I attempt to provide a portrait of faculty as adult learners through several concepts including a *growth mindset*, *adult cognition*, *authenticity in teaching*, *the academic self*, and *collaborative learning*. These concepts serve as a lens through which to consider faculty experiences in the continuum of symbolic and transformative internationalization. The sum of these sections then ground this case study in the phenomenon internationalization, framed by concepts of adult learning viewed through a transformative and personal lens.

Approaches to Internationalization

A frequent issue in internationalization discourse is the overlap and confusion of terms (de Wit, 2002). Knight (2008) provides a comprehensive list of various terms, both historical and recent used to describe different elements of internationalization many of

which have blurry distinctions between them. Rationales and approaches are both closely linked to the definition of internationalization, so it is therefore important to clarify what is meant by approach. Zha (2003) summarizes the definition of approaches by stating they are "the stances adopted by persons in leadership positions towards the promotion and implementation of programs aimed at internationalization" (p. 250). Approaches to internationalization then are how internationalization is described or presented and to some extent, how success is gauged. De Wit (2002) suggests that there are four separate approaches to internationalization: activity, rationale, competency, and process. Knight (2008) has a similar list, but expands it to include the categories of outcomes, ethos and abroad/cross-border, while excluding the competency approach. Since some of the categories between Knight and de Wit overlap to a great degree, a combined list can be generated for the approaches to internationalization: *activity*, *outcome/competency*, *rationale*, *cross-border*, *ethos*, and *process*. Although they are separate types, they are not mutually exclusive and multiple approaches can be employed at any time.

The *activity approach* is concerned with individual or types of activities that institutions or persons undertake as programs or initiatives within the internationalization framework. These activities include cross-border exchanges of students, staff and faculty; developing strategic partnerships with international institutions; international research collaborations; curriculum development and related academic programs; and intercultural workshops and training. Despite a significant amount of literature advocating other approaches, the activities approach is still dominant in most institutions (Knight, 2008) and tends to be a fragmented or piecemeal approach to internationalization.

Institutions that present the *outcomes/competency approach* emphasize the objectives or results of internationalization efforts, rather than on the specific activities that achieve these outcomes. In terms of competency, the approach employs internationalization as a means to develop "skills, attitudes, and knowledge in students, faculty, and staff" (de Wit, 2002, p. 116). De Wit (2002) summarizes the types of competencies found in the literature as learning, career, global, transnational and international. Despite the various terms, the author suspects these terms ultimately have a similar meaning at their root. In addition to individual outcomes, Knight (2008) adds institutional outcomes of prestige and profile as well as international agreements and projects.

In another variation, institutions using the *rationale approach* focus on the justification for internationalization. De Wit (2002) includes outcomes in this rationale, though Knight (2008) separates them by seeing a difference between concrete outcomes and the motivations. The *rationale approach* "analyzes and defines internationalization from the perspective of its purpose" (de Wit, 2002, p. 117). This approach is institutionally centered and focuses on "academic standards, income generation, cultural diversity, and student/or staff development" (Knight, 2008, p. 10).

In yet another approach to internationalization, the *abroad/cross-border approach* concerns outward mobility or delivery of education to other regions or countries. This approach is divided between ways for providing learning such as face to face, distance or online learning and administrative programs such as franchises, twinning and branch campuses (Knight, 2008, p. 10). While considerably related to the *activities approach*,

the *abroad/cross-border approach* is more structured, complex and integrated into the institution and its systems than individual siloed activities. Beyond the traditional study abroad activities and programs centered on student mobility, the increase in this stance is also evidenced by the rise in e-learning (McBurnie & Ziguras, 2009) and branch campuses (Miller-Idriss & Hanauer, 2011) in recent years.

Knight (2008) asserts that the *ethos approach* is characterized as the "creation of a culture or climate on campus that promotes, and supports international/intercultural understanding and focuses on campus-based or 'at home' activities" (p. 19). While de Wit (2002) sees this approach as a sub-set of the *rationale approach*, the frequent focus on intercultural learning and development justifies a separate category for this approach. Like the *rationale approach*, the *ethos approach* is also institutionally centered but focused more on transformational aspects of internationalization on a personal or relational level.

Finally, the *process approach* is often advocated in the literature (Hudzik, 2010; Knight, 2015b; Mestenhauser, 2002). In-line with Knight's (2015b) updated definition of internationalization, the process approach is the on-going implementation and support of infusing international or intercultural dimensions into the major functions of higher education institutions: teaching/learning, research and service. Hudzik's (2010) "comprehensive" internationalization is regarded by Jones and de Wit (2012) as the closest strategy available that operationalizes the process approach to internationalization. Another iteration of the process approach is Mestenhauser's (2002, 2011) systems perspective, which advocates that international education is its own system of knowledge

rather than a separate field of inquiry that must be integrated, in a deep and sustainable way, across all fields and discipline. Rather than focusing on specific activities, physical parameters, or outcomes, a systems approach attempts to provide more complete understanding of the entirety of what internationalization is, on a metacognitive level. A process approach is the most complex of the approaches as it seeks to create change in all members of the institution throughout all of its primary functions.

While the *process approach* is highly lauded and offers a path for lasting change in an institution, it is also primarily concerned with systems and strategy. This approach alone is not enough to understand the personal and daily aspects of internationalization even if this is the starting place. Rather, in combination with the *ethos approach* which is concerned with such relational qualities, these two approaches together provide a focus on both the on-going large scale systemic change and as well as the foundational personal transformations necessary to develop individual change.

Internationalization at Home (IaH)

Student mobility has long been the primary strategy associated with internationalization of higher education in Europe (de Wit & Hunter, 2015; Egron-Polak & Hudson, 2010), yet a consistently low number of European students have studied in another country (de Wit, 2011a; Gvetadze, 2014; Wächter, 2003) despite extensive efforts to increase participation primarily through the supra-national Erasmus student mobility program. De Wit (2011a) notes that even if the target 20-25% of student outward mobility were reached from every participating country by 2020 (as is the goal according to the 2009 communiqué of the Ministers of Education of the Bologna

countries), the program would still not reach the majority of students. He concludes that even if as many students were able to study abroad as institutions or governments hoped, there is no guarantee that assumed outcomes of this mobility such as "personal development, employability, diversity, intercultural communication, multilingualism, cooperation and competition" (p. 12) would be achieved solely through the mechanism of mobility itself. Indeed, Mestenhauser (2006) argues many students studying abroad receive "only superficial international education" (p. 61) and there are calls to focus on other methods and strategies (de Wit & Hunter, 2015).

At the turn of the 21st century then, the concept of IaH developed as a response to this problem of a stagnant 10% of European students gaining international experience abroad (Nilsson, 2003). Bengt Nilsson developed an initiative at Malmö University with the aim to start internationalizing the 90% of students who did not go abroad, but rather stayed at their home university. The idea was that itself could provide the context for an international experience by engaging with the ethnic and cultural diversity on campus and in the surrounding community. This concept received immediate support from other international educators and was later moved forward by a special interest group in the European Association for International Education (EAIE) consisting of over 100 international academics and administrators (Wächter, 2003). Although Nilsson initially proposed that IaH was defined as "the provision by universities of international and intercultural learning opportunities for those students who for various reasons do not go abroad" (Paige, 2003. p. 52), the definition was later expanded to include "any internationally related activity with the exception of outbound student mobility" (Nilsson,

2003, p. 31) to which Wächter (2003) also added the exception of staff mobility. Therefore, despite Nilsson's stated primary focus to increase student and faculty interest in outward mobility through this new initiative (Nilsson, 2003), IaH became part of an attempt to broaden the understanding of internationalization from the physical crossing of borders to embedding international education and intercultural learning throughout institutions themselves. Moreover, the concept includes advancing a structure to the internationalization of the "home" so that the process is embedded across the campus, rather than solely by individual efforts (Wächter, 2000).

It is vital to briefly describe some of the context, rationale and goal established by early European architects of IaH. When Bengt Nilsson first proposed IaH in Malmö Sweden, the university was a new campus which was situated in an ethnically diverse area with 35% of the surrounding area's population being immigrants or the children of immigrants (Nilsson, 2003). Nilsson made it a goal of the university to integrate with this local diversity. One of the core components of IaH then is to connect the university communities to local ethnic communities through face-to-face communication (Nilsson, 2003; Wächter, 2003) in order to foster cooperation and external spaces for intercultural interaction. A related goal is to increase the diversity on campus, drawn from both international and domestic populations (Nilsson, 2003), and this would create internal spaces and opportunities for intercultural interaction (Leask, 2009) through "sustained interaction between students and faculty of diverse cultural backgrounds" (Crawford & Bethell, 2012, p. 192). The presence of such students and faculty then is considered to be a key resource in the development of intercultural competencies (Leask, 2009) and is

used to assist in the internationalization of domestic students and faculty, leading to a more cosmopolitan campus (Mertova & Green, 2010; Nilsson, 2003). Moreover, campuses internationalized in this manner can act as a bridge between concepts traditionally associated with multicultural education such as exploring issues of privilege, power (J. Bennett, 2008) and discrimination (Hoffman, 2003) within a framework of international education which then has ramifications for the larger society in which the university operates.

A number of scholars have introduced additional perspectives on the concept of IaH elaborating and extending the original concept. Despite the original parameters set by early architects, Crawford and Bethell (2012) argue that outward mobility has a place in IaH as well. If "the knowledge, experiences, perspectives, and skills gained by students and teachers while abroad" (Crawford & Bethell, 2012, p. 192) are integrated throughout the institution in a systematic manner, they too can act as a resource to assist in internationalization those who are non-mobile. Hoffman (2003) posits that studying IaH "necessarily involves the study of transformation within countries, cultures, and institutions" (p. 78). In other words, approaching IaH from the inside with considerations of local demographic and cultural shifts, rather than focusing on investigating internationalization through traditional lenses of interactions between institutions, universities can act as "international sites" as well as regional and structural harmonization (Hoffman, 2003) which are so dominant in Europe (de Wit & Hunter, 2015). Moving away from the intercultural aspects of IaH, Mestenhauser (2006) discusses IaH in terms of the international perspectives and creating institutional structure

for the process. More specifically, he advocates taking a systems approach, where IaH is understood as a sub-system of larger systems, namely international education, higher education and international relations. The focus on aspects of IaH that intersect with transforming knowledge in the broadest sense will impact various components of higher education, not the least faculty domains of scholarship, teaching and learning.

Mestenhauser (2006) argues that IaH is a significant step toward systems thinking and challenges "traditional thinking" in higher education, where internationalization occurs in a fragmented and compartmentalized manner rather than being comprehensive and integrated throughout the campus. This systems approach to IaH is broadly reflected in more recent so-called comprehensive conceptions of internationalization within higher education institutions (e.g. Hudzik, 2010; Jones, 2013). Jones (2013) rightly employs the term "integrated internationalization" for her overarching concept, which includes aspects of governance, leadership, strategic planning, assessment of internationalization efforts and deployment of resources. However, many of the key elements are drawn from more traditional understandings of IaH such as "internationalization of the formal curriculum for all students," "international campus culture and informal curriculum," student diversity, and staff development including both academic and non-academic staff (Jones, 2013, p. 166). To this list Jones (2013) adds "guidance and support for students outside of the classroom" (p. 166), which aims to internationalize student services and related staff specifically in areas such as advising, libraries and career services. This notion is in line with traditional conceptualizations of IaH, though it has not explicitly linked previously.

When considering the review of literature on IaH, the emphasis is squarely on integrating dimensions of international perspectives and intercultural competence through both formal and non-formal teaching and learning processes (Beelen & Jones, 2015; Crawford & Bethell, 2012). Quoting Teekens, Anderson et al. (2008) posit that IaH is more inclusive than the broad label of internationalization because "it focuses our attention on 'academic learning that blends the concepts of self, strange, foreign and otherness'" (p. 4) and by actively seeking connections with diversity internally and in the greater community. The concept of IaH is intended to be malleable and evolutionary; however, approaches to IaH must include a foundational balance of infusing international perspectives and intercultural competence in a single stream without one overcoming the other (Wächter, 2003, p. 10). While there are certainly exceptions (e.g. Beatty, 2013; Jones, 2013; Klyberg, 2012), it can be argued that the holistic approach of IaH is less addressed today in current scholarship discussing the intersections of faculty and internationalization (e.g. Childress, 2009b, 2010; Finkelstein et al., 2013; Jiang & Carpenter, 2013) as such scholarship does not attend directly to the intercultural stream. Early conceptualizations include the importance of developing international perspectives and intercultural competence in both students and staff alike (Nilsson, 2000; Otten, 2000) and recent (re)conceptualizations of the concept still consider the need for academic staff development – even if such wording does not appear in formal definitions (e.g. Beelen & Jones, 2015). While the focus is indeed ultimately on students, development and leveraging of internationalized staff are prerequisites for preparing and delivering the international perspectives and intercultural competence in the formal and informal

curriculum (Agnew & Kahn, 2014). Therefore, the root of any conceptualization of IaH ought to include a continued focus on the activities and development of academic (and arguably, non-academic) staff.

Stepping back from issues of conceptualization, there is even debate over the effectiveness of IaH at developing intercultural competence in students (Crawford & Bethell, 2012; Prieto-Flores, Feu, & Casademont, 2016). Despite this debate, recent evidence suggests that well-planned implementation of IaH activities can be effective (Bhat & McMahon, 2016; Custer & Tuominen, 2017) and may be even more effective in increasing global, intercultural and international competencies in students than study abroad (Soria & Troisi, 2014). The reality is that IaH and similar related concepts, such as campus internationalization in the U.S. (de Wit, 2011b), are still all too frequently understood solely as the increase of international students presence on campus (Crawford & Bethell, 2012), which is frequently expected to enrich the classroom and university by their very presence. Just as mobility in and of itself does not guarantee positive outcomes often associated with being abroad, so it is with the increasing quantity of international students on campus and the positive outcomes associated with IaH. Regardless of the more specific parameters, the process of developing international and intercultural competencies through IaH must be directed (Jones, 2013), facilitated and supported (J. Bennett, 2008; Crawford & Bethell, 2012) in order to be effective throughout the institution.

Despite convincing rhetoric on pursuing IaH, there is evidence that IaH has little support or implementation throughout Europe, even while an increasing number of

studies focus on the construct (Agnew & Kahn, 2014; Harrison, 2015; Mak et al., 2013; Robson et al., 2017). According to the Global Survey Report of the International Association of Universities (IAU) (Egron-Polak & Hudson, 2010), IaH and the related concept of strengthening the international/ intercultural content of the curriculum rank low (4% and 7%, respectively) in terms of internationalization activities receiving institutional attention in Europe (Beelen, 2011, p. 256). Evidence from this report shows that from administrators' perspectives, there is a lack of faculty engagement and expertise in the internationalization process (Beelen, 2011). Integrating such internationalization-related activities into the promotion and tenure process has been cited as a means to increase faculty involvement (Childress, 2009; Hudzik, 2010). Although faculty work is often spoken of in terms of research, teaching and service as if they were three equally valued functions, a hierarchy exists which prioritizes research over teaching and service, both in academic prestige and promotion (Boyer, 1990), a gap that is reflected in internationalization priorities as well (Klyberg, 2012). Simply adding internationalization efforts as part of promotion and tenure consideration does not necessarily encourage faculty to internationalize curriculum, pedagogy, service or research or to develop intercultural competence unless these are in some way specifically addressed in the process.

Perspectives on Faculty Members and Internationalization

As there are a variety of understandings among researchers about what internationalization means in practice, how it is carried out and the degree of involvement from regional, national and institutional perspectives, so are there significant differences

among faculty as well. In reviewing the literature, some studies on the intersection of faculty and internationalization are from Europe (primarily the United Kingdom), but much of the scholarship comes from other Anglophone countries including the United States, Canada and Australia. The context and rationales for internationalizing are often regionally distinct as demonstrated previously, but a review of this literature provides a basis for further exploration of faculty in Iceland specifically, despite such differences.

Faculty members as key agents

That faculty members serve a vital function in the internationalization process (Altbach, 2002; Anderson, Dickens, Hyland, & Trahar, 2008; Brewer, 2010; Childress, 2010; Finkelstein, Walker, & Chen, 2013; Stohl, 2007) and the more focused IaH (Bedenlier & Zawacki-Richter, 2015) is not a new argument. As early as 1981, Maurice Harari, the vice-president of the American Association of State Colleges and Universities, considers faculty as a key agent in internationalization based on results from a member survey. In what is now a well-cited report (Childress, 2009; Savishinsky, 2012), Harari (1981) stated, "the degree of internationalization of a campus is not a function of size, location, or overall budget. In the last analysis, it is a function of faculty competence and commitment and of institutional leadership" (p. 29). This statement is supported by Allen (2004), who asserts that faculty are the "most critical factor in achieving a more internationalized campus" (p. 1). While these statements come from U.S. sources, the importance and centrality of faculty to internationalization can applied to European institutions as well (de Wit, 2011a).

Results from a survey conducted by ACE (2012) reveal that behind only the CEO/President, respondent universities and colleges believed that faculty were the key agents in internationalizing the institutions; a similar survey by the Association of International Education Administrators (AIEA) of institutional leaders showed that faculty were the second most frequently cited in respondents' definitions of internationalization (Deardorff, 2012). Faculty are particularly important in internationalization because they are intimately connected with many central elements of the process as they are the generators of new knowledge through research, the architects of the curriculum and then the teachers of that material which results in significant influence on students. More broadly, "faculty are, indeed, at the center of academic processes such as internationalization — as catalyst and initiators of international programs and collaborations and as the day-to-day implementers of new developments" (Finkelstein et al., 2013, p. 326).

Beyond such general assertions, activities and characteristics of faculty have been used in models for assessing institutions' internationalization efforts. In his work on performance indicators of an institution's internationalization efforts, Paige (2005) asserts that faculty involvement is one of the key indicators. He points to a number of specific items including the support of faculty by funding international travel for conferences and study abroad tours, orientation programs for to encourage teaching and research abroad, developing faculty exchange agreements with partner universities abroad and, allowing for release time to work on other international activities (Paige, 2005, p. 121). Focusing on institutions in the United States, Horn, Hendel and Fry (2007) present a list of

indicators confirmed and weighted by internationalization experts to carry out their study which ranked the top research institutions based on the data from these indicators. Three of the five top-level categories used as indicators directly or indirectly involve faculty: scholar characteristics, research orientation and curricular content. Despite the frequent assertions of the critical role faculty play, the lack of research accounting for faculty perspectives and voices regarding internationalization bears witness to the persistent challenge that exists in this arena (Friesen, 2011; Jones & de Wit, 2012; Sanderson, 2008).

Faculty understanding of internationalization

How faculty members construct their understanding of internationalization varies significantly across discipline, unit or school (Childress, 2010; Ellingboe, 1998; Jiang & Carpenter, 2013; Sawir, 2011; K. Thomas, 2012). Hanson and McNeil (2012) find that faculty member from the liberal arts see internationalization more closely connected with teaching roles, pedagogy and curriculum, and developing global citizenship in their students. Other studies show that faculty in STEM fields tend to believe that knowledge is fixed and therefore not all aspects of internationalization apply to their work (Clifford, 2009) and are generally less internationalized (Fields, 2010). Additionally, there is evidence that faculty members in business-related fields take a instrumentalist and administrative approach to internationalization (Clifford, 2009; e.g. Jiang & Carpenter, 2013). In one of the few empirical studies investigating UK faculty members' understanding of internationalization, the researchers report that "the group universally accepted that internationalization was a fact of their working lives, nonetheless people

felt uncertain about precise definitions of what internationalization meant" (Turner & Robson, 2007, p. 9).

In a particularly critical work, Stromquist et al. (2007) conclude that US faculty members generally view internationalization as the institution's response to globalization, which is radically shifting the landscape of the campus toward marketization. This is occurring through increased focus on rankings, hiring of administrators who have little grasp of academic research, diminishing power in shared governance with faculty members and the merging or closing of specialized programs seen as underperforming due to the lack of external funding. Stromquist notes, ironically, that one of the programs closed at this institution was the program housing cross-cultural and intercultural communication studies (Stromquist, 2007). While faculty in the study expressed reservations about the skills and task-based curriculum dominating the classroom, they felt significant pressure from both industry and their students to be focused on applied skills in a knowledge marketplace rather than conduits for "life-long enduring knowledge" (Stromquist, 2007, p. 99). Studies by Hanson and McNeil in the US (2012) and Turner and Robson in the UK (2007) corroborate these findings, as academic staff participants in their studies report a belief that their institutions pursue internationalization primarily as an economic-driven enterprise. Moreover, Turner and Robson (2007) reveal that many faculty members link internationalization negatively to characteristics of the Enterprise University Model; they felt that they were victims of the phenomenon and it was risky and damaging to their careers. Similarly, a researcher in Canada concludes that faculty see the institutional internationalization as an effort to

increase reputation and rankings (Friesen, 2012). Faculty members themselves understand internationalization as a phenomenon stemming from personal relationships and individual interactions, according to the study by Turner and Robson (2007). While there are a variety of understandings of internationalization among faculty (Dewey & Duff, 2009; Friesen, 2011), the personal and individual dimensions play a key role in motivating faculty members to participate and there is not enough evidence in terms of discipline affiliation to draw general conclusions regarding individual internationalization.

Faculty member motivation and participation in internationalization

In his essay, "The role of faculty in international education," Allen (2004) argues that universities that desire to have a more internationalized institution must encourage faculty members to engage in internationally-oriented activities in the three traditional areas of faculty members' activity: research, teaching and service. The term "faculty engagement" is widely used throughout in literature concerned with faculty members involvement in internationally-orientated activities (Childress, 2010; de Wit, 2011a; Hudzik, 2010; Klyberg, 2012; Li & Tu, 2016; Niehaus & Williams, 2016) without exploration of the meaning or definition of the term. Rather, "engagement" is frequently used in internationalization literature interchangeably with "participation", which can point to a variety of domains, but often implies behavioral aspects rather than considering the state of experiential or psychological presence (Macey & Schneider, 2008). In some of the literature, it is even unclear what is meant by "faculty engagement." However, the concept is presented in the literature as, at minimum, faculty member involvement in

internationally-oriented activities such as transnational collaborations; internationalizing curriculum, and learning; involvement in international conferences; internationally-oriented research and service; leading study abroad courses; and campus events or committees related to internationalization.

While some institutions attempt to provide extrinsic motivation and incentives for participating in internationalization-related endeavors (Paige, 2003), much of the evidence suggests intrinsic incentives generally outweigh extrinsic incentives in motivating faculty toward individual internationalization (Beatty, 2013; Cooper & Mitsunaga, 2010; Li & Tu, 2016; Turner & Robson, 2007). Cooper and Mitsunga (2010) explore faculty and internationalization in terms of transnational collaborations through a series of case studies. The researchers find that in all cases, extrinsic motivations helped launch the efforts, but intrinsic motivations kept the partnerships going when financial and other barriers emerged. Intrinsic motivations include the satisfaction that comes with working with students (Cooper & Mitsunaga, 2010), intellectual challenge, improving teaching, and self-development (Emmanuel, 2010). Klyberg (2012) shows that not only were intrinsic motivations such as a commitment to the developing empathy in students, sense of responsibility and doing something that "matters" dominant among the participants in her study, extrinsic motivations were not seen by faculty as incentives for internationalizing. As such, faculty involved in socially-oriented research that often deals with issues touching on the personal are likely to be more internationalized (Bond, Qian, and Huang, 2003). Indeed, researchers found that "self-knowledge" that is to say, "the professional values, orientations and self-concept over a career within particular

institutional contexts" (Finkelstein et al., 2013, p. 338) was the most powerful predictor in individual faculty internationalization of research content and networks. Accordingly, faculty are most engaged in internationalization when their personal motivations and rationales align with institutional motivations and rationales (Friesen, 2012; Klyberg, 2012).

Based on their review of the literature, Finkelstein, Walker, and Chen (2009) construct a model to identify the nature and extent of faculty member internationalization by adopting four broad dimensions of interrelated factors: basic demographics, educational socialization experiences, disciplinary and institutional affiliation, and the nature of work their role relative to focus an orientation toward teaching or research (Finkelstein et al., 2009, p. 118). They discover that international experience is the strongest factor in determining the extent of faculty member involvement in internationalization efforts (Finkelstein et al., 2009). Other studies support this conclusion (Brown & Jones, 2007a; Clark, 2013; Finkelstein et al., 2009) and such faculty members have more positive attitudes and beliefs regarding internationalization itself (Schwietz, 2006). Additionally, faculty members with more international experience adjust teaching methods to account for international students more often and to a greater extent than those faculty who focus on knowledge transmission because they believe no shift in teaching is required due to the nature of the subject matter (Sawir, 2011). One researcher even finds that students are a primary motivator for faculty increasing individual faculty international experience (Childress, 2010).

Despite the primary importance of intrinsic factors, many studies find both intrinsic and extrinsic factors related to faculty internationalization. Beatty (2013) for example finds that faculty in the School of Nursing at a large Midwestern US research institution are also more likely to participate in internationalization when there is institutional commitment, leadership, and sound organizational practices surrounding the process. Another researcher surveyed professors from all tenure-track ranks across the US and found the majority of dominant extrinsic revolved around availability of funding, though professional validation and support were also factors (Emmanuel, 2010).

Though support needs to come from central and department leadership (Fields, 2010; Mullen, 2011; K. Thomas, 2012), when faculty are the primary drivers of internationalization rather than administrators, the extent of faculty internationalization is greater (Finkelstein et al., 2013) ; conversely, faculty members may be less likely to participate at all in internationalization stemming from an administrator's directives (Anderson et al., 2008) as faculty are highly resistant to change from such institutional, extrinsic pressure (Tagg, 2012). In fact, the odds of collaborating with international colleagues on research in faculty-driven institutions were found to be nearly double that of faculty members working in institutions where internationalization is administratively driven (Finkelstein et al., 2013).

There are drawbacks of current literature that purports to establish factors influencing faculty engagement in internationalization however, including the multiplicity of criteria across studies used to define what it means to be both "internationalized" and "engaged" as well as a general lack of consideration of core

intercultural aspects of internationalization. Moreover, there is a paucity of scholarship on this question outside of the US and such factors may or may not translate well to faculty in other regions, both developed and developing (Finkelstein et al., 2009). While there is agreement among scholars on some specific factors such as the centrality of international experience to individual faculty internationalization, more work is needed to move beyond current measures and consider the dimensions of internationalized faculty to include intercultural aspects and investigate the international mindset.

Faculty members as champions of internationalization

Some scholars have identified differing levels of engagement with internationalization. In her review of related literature, Childress (2010) categorizes different degrees of faculty engagement in internationalization from the most outspoken advocates who are "champions", to those resist to internationalization, called "the uninterested skeptics" and outright "opponents." Green and Olson (2003) parse out the category of champions into those who will take the reins and lead campus-wide efforts, those who hone in on developing specific aspect of internationalization and those who are focused on internationalizing their own teaching and daily work. Results from Childress' (2010) case studies reveal that faculty champions of internationalization are drivers of the process who can be particularly key figures in realizing organizational internationalization goals. Similarly, the presence of internationally-oriented and persuasive champions among faculty contributes to a greater degree of internationalization within their unit (Ellingboe, 1998) and can shift a department's culture and collective mindset toward more comprehensive internationalization (Bogotch

& Maslin-Ostrowski, 2010). Bogotch & Maslin-Ostrowski (2010) find that this sort of group consensus makes individual faculty member's internationally related activities visible and relationally bound to initiatives and activities. Moreover, champions of internationalization develop opportunities for the entire group, thus reinforcing this consensus (Hurd, 2007). Dewy and Duff (2009) argue that faculty undertake decentralized initiatives and support programs local to their daily sphere of influence, in essence being a sort of champion, which increase the university's international activities.

Barriers to involvement in internationalization

In addition to studies exploring faculty engagement or participation, there is an equal amount of interest in barriers to their involvement as well. While Stromquist (2007) finds that faculty willingly participate in certain types of internationalization such as multilateral international collaborations and encouraging increase of international students, faculty may not be deeply engaged in the process despite indications of positive attitudes toward efforts (Clark, 2013; Fields, 2010). In a retrospective study on the internationalization of faculty research using data derived from *The Changing Academic Profession Survey* in 2007-2008, Finkelstein et al. (2013) conclude that while a significant segment of faculty is including global perspectives into their research and develop international professional networks, many U.S. faculty deliberately avoid international activities. In reviewing the previous 10 years of preceding from the leading American and Canadian conferences on adult education, Guo and Alfred (2013) find that less than 10% of the presentations considered topics or research sites beyond local,

suggesting a dearth of internationally-oriented scholars in adult education and an under-internationalized curriculum.

Barriers for faculty in participating in internationalization are both institutional and personal (Hustvedt & Dickson, 2011). The lack of funding is the most frequently cited institutional obstacle in faculty participating in internationalization (Anderson et al., 2008; Beelen, 2011; Bentao, 2011; Criswell & Zhu, 2015; Dewey & Duff, 2009; Egron-Polak & Hudson, 2010), but it is not the only barrier. Despite significant funds devoted to internationalized initiatives from the institutions in the study, Klyberg (2012) for example, concludes that faculty questioned the long-term commitment and attributed their minimal participation to lack of institutional and administrative support. Faculty report frequently feeling unsupported by in their internationalization efforts (Anderson et al., 2008; Clark, 2013; Cooper & Mitsunaga, 2010; Friesen, 2012; Hanson & McNeil, 2012) or found that there is only rhetorical support (Criswell & Zhu, 2015) which may suggest a more symbolic approach to internationalization by many higher education administrators. One case study (Dewey and Duff, 2009) demonstrates that even when there is strong institutional commitment, faculty lack direction and clarity from administrators on both the rationales for internationalization and how to carry out related strategic plans.

In addition to feeling unsupported in their efforts, there is evidence that faculty balk at institutional rationales for pursuing internationalization that are rooted in marketization which has repercussions for institutions. As Turner and Robson (2007) find, "linking commercial revenue-generating approach with internationalist rhetoric may

frustrate the development of an international orientation in an institution; and increasing academic disengagement with the commercial agenda possesses the potential to obstruct management intention." This is underscored by De Vita and Case (2003), who point to the issues with such marketization rationales and an orientation toward policy-focused quantitative outcomes which are at odds with faculty daily work which is more qualitative in nature (Friesen, 2012). Other researchers report a gap in communication, as faculty do not recognize a link between the goals of internationalization strategies and their day-to-day work at all (Dewey & Duff, 2009; Mitchell & Nielsen, 2012). Instead, faculty see their activities as raising department and individual profile, ultimately unintentionally reinforcing an entrepreneurial and competitive rationale for internationalization itself (Mitchell & Nielsen, 2012). Additional institutional barriers include polices that lack incentive to internationalize and the potential negative impact internationally-related activities may have on their tenure and promotion (Ellingboe, 1998).

Personal barriers to internationalization exist as well. The 3rd Global Survey Report of the International Association of Universities (IAU) (Egron-Polak & Hudson, 2010) reveals that the combination of a lack of expertise and interest among academic staff are an equally significant barrier to involvement in the internationalization process (Beelen, 2011). This lack of expertise confirms claims made by Mestenhauser (2011) about faculty knowledge regarding the internationalization process and their specific disciplines. This is particularly clear when considering internationalizing the curriculum (De Vita & Case, 2003; Jones & Killick, 2007; Leask, 2006; K. Thomas, 2012). In terms

of a lack of interest, Hustvedt and Dickson (2011) determine that the lack of personal engagement in international topics and research is "most related to a decrease in international activity" (p. 22). However, for some faculty interest is not the obstacle, rather some faculty are hesitant to continue pursuing internationalization activities because of the excess stress on their professional and personal lives (Klyberg, 2012).

Mestenhauser (2006, 2011) contends there are more fundamental obstacles that are both conceptual and perceptual. Green and Shoenberg (2006) agree, saying that faculty must overcome mindsets with deeply held implicit assumptions about their discipline which are part of their academic culture and broaden their perspective beyond traditional conventions. Ellingboe (1998) calls this barrier a lack of cognitive shift toward internationalization. This is particularly difficult for those in disciplines that are not inherently internationally-oriented (Ellingboe, 1998; M. Green & Shoenberg, 2006). However, even these disciplines which are more internationally-oriented require deliberate efforts to successfully internationalize accounting for multiple international perspectives as well as intercultural dimensions. In addition to a spectrum of barriers associated with academic culture, organizational and department culture can also be barriers to faculty internationalization (Bartell, 2003), particularly as such environments are recursive and often reinforce normative values (Otten, 2009) making change difficult.

A Continuum of Internationalization Orientation

Internationalization is a multi-level process and change must happen on systemic, group and individual levels for internationalization to succeed (Ellingboe, 1998). Moreover, this process takes time and requires interaction between different levels to

succeed (Bogotch & Maslin-Ostrowski, 2010). The phenomenon can be conceived of both a top-down and a bottom-up process (M. Green & Shoenberg, 2006). In line with Knight's (2004) now dominant definition of internationalization as being an institutional-level process; however, literature is frequently concerned with faculty participation in the internationalization vision, goals and strategies as determined by central administration at universities (e.g. Hudzik, 2010; Sullivan, 2011). Many higher education institutions approach internationalization primarily at this institutional level (Sanderson, 2008) following definitions such as Knight's, which can "relate only in the broadest sense to what people in universities do while they are at work every day" (Turner & Robson, 2007, p. 4). Bartell (2003) argues that there is a continuum of institutional orientations toward internationalization, from the symbolic to the transformative. The symbolic end of the continuum is illustrated by an institution that has a commercialized market-oriented approach (Gu & Schweisfurth, 2011) with a few token international-related activities scattered across campus, but no central structure. Furthermore, the symbolic orientation focuses on compliance with external demands as there is little desire to make radical changes to traditional systems (Turner & Robson, 2007). Institutions on the transformational end of the continuum, implement a synergistic, campus-wide internationalization through curriculum and research that impacts all stakeholders (Bartell, 2003) drawing on an orientation toward cooperation, collaboration springing from internal drivers (Turner & Robson, 2008). To achieve this, Bartell posits that the organizational cultural of an institution must be aligned with the stated goals of internationalization and calls on institutional leadership to clarify communication and

shepherd the cultural change. He goes on to argue that this is especially crucial for organizations of higher education which are structured as loosely coupled systems (Bartell, 2003). Despite the academic, cultural and even economic benefits that come from transformational internationalization (Gu & Schweisfurth, 2011, p.611) administrators taking institutional approaches tend to focus primarily on policy, prescriptive management (Sanderson, 2008), the transfer of knowledge and competitive rationales (Friesen, 2012) and issues of compliance (Anderson et al., 2008). As Turner and Robson (2007) argue, there is a disconnect between policy and this practice, when rhetoric of transformational internationalization does not match actions, "resulting from inherent tensions between internationalist values and competitive approaches" (p. 5).

Such realities have led some scholars to argue that too much attention has been paid to top-down institutional level internationalization (e.g. Jones & de Wit, 2012) which focus primarily on policy and strategy. Not that internationalization should somehow be decentralized, but that there must be a move away from the fixation on meeting quotas and toward how the process works and affects those in the field. An orientation toward transformational internationalization is more personal and qualitative, rather than institutional and quantitative in nature, springing from the grassroots which in turn shapes and stimulate institutional direction and change (Turner & Robson, 2007). In this way, IaH is more aligned with transformative internationalziation as it is concerned chiefly with the personal and individual perspectives on internationalization (Anderson et al., 2008). Similar to Bartell, Appadurai (2001) also wrote about orientations of internationalization, but in language that is more readily applied and meant for focus on

the personal. Sanderson (2004) summarizes Appadurai's concept stating that weak internationalization is characterized as "a superficial engagement with the issues" while strong internationalization is "a laborious, even contentious, deeper, more sophisticated and genuine desire to explore what it means to become internationalized" (p. 16). While Appadurai does not explicitly define these two states as points on a continuum, it is clear there are states of internationalization between these two poles.

Sanderson (2008) provides conceptual space for a more personal approach within established theory by expanding Knight's definition of internationalization occurring at the institutional, regional and national levels to include a department level and more fundamentally, the individual level where the daily work of internationalization occurs (Sanderson, 2004; Turner & Robson, 2007). Indeed, as Scott (2008) contends:

> the final, and most important, level of internationalisation is the individual and the personal. The fundamental driver of the internationalisation of higher education and research is the desire of individual students, researchers, scholars and scientists to have international experiences and to operate in international environments (p. 22).

In this way, the focus of inquiry can be on how transformational change can occur on the individual level (Childress, 2010) through a personal journey of internationalization (Appadurai, 2001; Sanderson, 2004). In their study on five universities in the UK, Anderson et al., (2008) find that academic staff speak about making individual and personal change in teaching and learning rather than departmental or institutional change.

Personal attitudes, beliefs and world-view of the individual academic are central to transformational internationalization (Trahar, 2010) as:

> the attitude of the academic is crucial in determining possibilities for intercultural dialogue; it is our beliefs about learning and teaching that guide the way we work, that influence whether we position 'international students' as needing to acquire a set of skills to assimilate with the dominant pedagogical approaches or whether we position ourselves - local academics and students - as needing to learn and be open to change (Anderson et al., 2008, p. 4).

If the daily work of academics pivots toward a more transformational internationalization, then so will the institution. Referencing Stenasker, Anderson et al. (2008) draw a supporting conclusion, "it is we, the individual students and academics, who constitute the 'deeply embedded values, cultures and traditions' (Stenasker et al., 2008) of higher education…" (p. 6). Indeed, as stated above, the individual faculty member is more effective at leading or moving internationalization forward (Finkelstein et al., 2013; Stohl, 2007; Turner & Robson, 2007) than administrators; so much so that a single faculty member's internationalization initiative can assist in the transformation and internationalization of an entire college (Niehaus & Williams, 2012). The transformational aspects of internationalization can then become what has been called grassroots leadership (Kezar, Gallant, & Lester, 2011; Kezar & Lester, 2009) occurring at the faculty member level. However, it is clear that successful attempts to incorporate a transformative orientation to internationalization includes employing specific methods and strategies, but ultimately it is more about understanding faculty world-views and how

they are developed and changed (Badley, 2000; Niehaus & Williams, 2012; Sanderson, 2008; Schuerholz-Lehr et al., 2007; Trahar, 2010).

Faculty Development for a Transformative Orientation

While transformational internationalization is centered on the individual rather than the institution, faculty still benefit form support in this endeavor. Robson and Turner (2008) offer one of the few in-depth reviews of literature on academic development in regard to internationalization and enumerate several key strategic issues related to faculty development as shown in Table 2. They suggest that these themes contain central issues to be addressed when considering the broad management and implementation development initiatives or programs for faculty.

Table 2

Strategic Themes in Development of Internationalization

Skills: Cultural awareness, intercultural communication and competence in diverse professional settings
Management: Managing complex and diverse international organizations with dispersed multi-channel points of educational delivery; international resource management and international HRM, including managing workforce diversity
Diversity, engagement and participation: Development of disciplinary and cross-disciplinary communities of reciprocal practices to explore the implications of internationalization in different contexts
Curriculum: Development in support of embedding international perspectives and learning and teaching orientations into programming and curriculum
Academic Practices: Development in cultural pedagogy and the implications of internationalization for constructions of teaching and learning and professional practices

(Source: Turner & Robson, 2008, p. 123)

Only recently have comprehensive models been proposed in order to carry out such development in internationalization on an institution-wide basis. Childress (2010) constructs a model for developing faculty engagement in internationalization based on data from case studies of two US universities with significant dedication to internationalization throughout the institution. This model is consists of five essential components that an institution should provide for faculty: intentionality, investments, infrastructure, institutional networks and individual support (Childress, 2010). In addition to establishing central themes in faculty development, Turner and Robson (2008) present a matrix for internationalizing faculty by combining competence in terms of skills and knowledge surrounding internationalization, with the commitment to the process by creating institutional partnerships that cross conventional professional cultural boundaries to "develop a dialog about similarities and differences of values and practices" (p. 139).

Cultural awareness and intercultural competence are frequently considered the foundational component of internationalization (Koester, 2010; Leask, 2009; Mestenhauser, 1998), though the scholarly literature to date has not adequately demonstrated the connection between the concepts (Crichton & Paige, 2004). There is a significant body of research that addresses the importance of promoting intercultural or international-related learning outcomes for students in higher education (Deardorff, 2004; Leask, 2009; Soria & Troisi, 2013), but less work has been done on the intercultural development of academic workers.

Bennett (2010) argues that faculty members who are in ethnorelative stages of intercultural development (*acceptance*, *adaption* or *integration*) as defined in the

Developmental Model of Intercultural Sensitivity are "more likely to recognize or design programming that really contributes to the development of intercultural sensitivity and competence" (p. 9). Moving into an ethnorelative state for faculty members requires knowing about the "self" as a cultural being, the elements of culture, culture-specific and culture-general skills, and the process of learning itself (Paige & Goode, 2009).

In one of the most in-depth works on academic workers and intercultural competence, Crichton and Paige (2004) investigate the connection between internationalization and intercultural teaching and learning at the University of South Australia using a method of grounded theory. The authors find two overarching themes from their study. The first is that a strong disconnect exists among the academic staff (and students) between what is international and intercultural in education. Crichton and Paige (2004) argue that these two fields ought to be integrated and even that intercultural education is more inclusive as a concept than international education. The second theme deals with the operationalization of the "intercultural" in teaching and learning. The researchers discover that graduates were expected to attain three dimensions of expertise that of "international," "culture" and "communication" (Crichton & Paige, 2004, p. 11). The challenge then for faculty and administrators is how to create content to address these dimensions, but also how to "integrate these aspects of the curriculum, drawing on, and raising awareness of the fact that both students' and lecturers' identities are themselves 'reflexively engaged' with others in their own lives, and, together, in relation to internationalisation" (Crichton & Paige, 2004, p. 12). Beyond the empirical findings, the study resulted in the creation of a set of resources by the authors and steering

committee for the project for intercultural teaching and learning for the institution, which appear at the end of the publication.

In a case study on faculty perceptions of their role as study abroad leaders at a U.S. institution, Goode (2005) provides evidence that faculty see their role as being multidimensional, with intercultural development as being a part of this. However, the researcher concludes that there is an overall lack of awareness of the intercultural dimension and that the participants over-estimated their degree of intercultural competence (p. 167).

Even while intercultural competence can be considered the core of internationalization, it is only part of the picture. There is also a need for a more holistic model of what it means to be an internationalized faculty member in the context of IaH. It is not enough for faculty members to outwardly participate in internationalization efforts or achieve a quantitative increase in their activities. Rather, they must work toward an international mindset which consists of integrative, intercultural, interdisciplinary, comparative, transfer of knowledge-technology, contextual and global dimensions (Paige & Mestenhauser, 1999, pp. 504-505). Sanderson (2011) provides a profile of what the ideal internationalized faculty member would look like in relation to the teacher role specifically. He identifies seven dimensions for university teachers, arguing that they should,

> 1) have some basic knowledge of educational theory, 2) incorporate internationalised content into subject material, 3) have a critical appreciation of one's own culture and its assumptions, 4) have some knowledge of other

> countries and cultures, but a preference for being open to and appreciating other worldviews, 5) use universal teaching strategies to enhance the learning experiences of all students, 6) understand the way one's academic discipline and its related profession (e.g. physiotherapy) are structured in a range of countries, 7) understand the international labour market in relation to one's academic discipline" (Sanderson, 2011, pp. 665-666).

In addition to the profile, the author presents practical actions that university teachers can take that could help move them toward this ideal (Sanderson, 2011). Elsewhere Sanderson (2004) argues that faculty members must engage in "international existentialism," whereby the understanding "cultural otherness" serves as a catalyst for an increased internationalized "self."

Perspectives on Faculty Members and Learning

While the previous section detailed literature on programmatic models for faculty members' development as well as various constructions of the "ideal" internationalized faculty, there is less work on how faculty members experience internationalization. Returning to the concept of transformational or "strong" internationalization is an ongoing process realized as a kind of growth, then broadly speaking, it can be understood as a *process of learning* (Paige & Mestenhauser, 1999) and developing new mindsets, behaviors and capacities (J. Bennett, 2008). Stohl (2007) buttresses this proposition saying that scholars should examine faculty members' teaching, research and service components in light of internationalization within the context of learning and discovery. He states, "if we think of internationalization as how faculty and students (as well as administrators) learn about, learn from, and learn with others, we suggest that internationalization has value in and of itself" (Stohl, 2007, p. 369). This is because the context of internationalization presents new and emerging realities which challenge traditionally local cultural structures, identities, pedagogies and approaches to knowledge and therefore requires that faculty change, adapt and grow – that is learn. Therefore, faculty members are stepping into educational spaces as professionals in which they will have to experience learning about themselves as teachers, as academics, as members of their campus, society and the world in order to be relevant and effective. Moreover, they must learn about the shifting context in which they operate (Mestenhauser, 2011), both within and outside of the confines of the campus and teach (in the broadest sense of the world) new material and familiar material in new ways. While this learning is often

subsumed under the banner of faculty member development as outlined in the previous section, such development only rarely focuses on how academic staff actually go about and experience learning, but rather frequently focuses on the acquisition of technical skills (Cranton & Carusetta, 2004).

A small, but growing number of empirical studies have explored faculty learning experiences (e.g. Åkerlind, 2005; Niehaus & Williams, 2016), particularly experiences in internationalizing curriculum and teaching. Schuerholz-Lehr, Caws, Van Gyn, and Preece (2007) adapt an education intervention which utilizes a workshop format to assist participating faculty in internationalizing their course curriculum. Faculty report significant learning through the workshop and a deeper level of engagement with the concept of internationalization. Beuckelaer, Lievens, & Bucker (2012) reach a similar conclusion that faculty can undergo a process of transformative learning by taking part in workshops where facilitators with expertise in internationalizing of curriculum work with participants to internationalize specific courses. Odgers and Giroux (2006) move beyond investigating faculty experiences in workshops and show that over a period of a year, faculty and their teaching practices became more internationalized through a development initiative designed to internationalizing curriculum.

Niehuas and Williams (2016) provide one of the most intriguing studies to-date on faculty transformation through engaging in development activities. In their study, Niehaus and Williams analyze how faculty learn professionally, through engaging in a workshop aimed at internationalizing their curriculum. As a result of a structured faculty development program, participants shifted their perspectives on course content, pedagogy

and internationalization. Importantly, the researchers also found that participants experienced "personal growth" (Niehaus & Williams, 2016, p. 70), changing their perspectives beyond their job role. While such studies are crucial to approaching an understanding of faculty members' personal involvement in internationalization, a gap still exists in understanding the experience and learning processes on a broader scale.

What then, is a related approach to learning aligned with a transformative orientation of internationalization and a benchmark for what constitutes learning for faculty? Coffield (2008) provides a robust and accessible definition for learning saying that it:

> refers only to significant changes in capability, understanding, knowledge, practices, attitudes or values by individuals, groups, organizations or society. Two qualifications. It excludes the acquisition of factual information when it does not contribute to such changes; it also excludes immoral learning as when prisoners learn from other inmates in custody how to extend their repertoire of criminal activities (p. 7)

While the exceptions add bulk, they help to focus on palpable growth and development as well as highlighting the aspect of morality in learning. This definition is a starting block and the concepts below are not intended to present a unified theory, but rather they are interrelated (and in ways overlapping) dimensions which help construct a portrait of faculty learning aligned with an orientation toward transformative internationalization.

Mindset for learning

Successful learning springs from particular internal conditions and orientations for learners that give space for embracing such development. Dweck (2006) argues learning requires what she terms a *growth mindset*. People with this mindset believe that they can continually stretch themselves to learn something new. They feel invigorated and smart when they take on a difficult challenge and see effort as fundamental to improving. Moreover, they look at failure as an opportunity to learn and therefore take more risks in attempting new learning activities. Educational spaces are fertile grounds for investigation and developing new skills for those with a *growth mindset*. Indeed, Dweck's (2006) research shows that those with this mindset learn more naturally, perform better and attain higher levels of achievement (p. 245) which is supported by additional evidence in a study from the field of neuroscience using fMRI (Mangels, Butterfield, Lamb, Good, & Dweck, 2006). The researcher contrasts this with those who have a *fixed mindset* believing that traits are set in stone, focus on constant perfection and proving themselves in every task (Dweck, 2006). Failure to those in this mindset is tantamount to not being intelligent or talented enough and therefore educational spaces are understood primarily as places for sorting learners into categories of talent and intelligence. Dweck (2006) contends that mindset itself is not inborn and permanent; rather it is plastic and more akin to a perceptual lens that can be shifted and therefore is a fundamental component of how individuals engage in their own learning.

Adult cognition and capacities of thinking

When adults learn, they harness and grow into specific capacities that establish a distinct dimension of adult learning. Brookfield (2000) draws on four streams of research on learning and contends that there are four primary capacities which can be employed more frequently and developed to a greater degree by adult learners. While these capacities are not unique to adults (Brookfield, 2000), they make up a particular dimension of learning which takes place during adulthood. These capacities include: *thinking dialectically*, employing *practical logic*, *knowing how we know what we know* and finally, *critical reflection*. Collectively termed "adult cognition," these capacities are connected by the thread of an increased awareness of context and self.

The capacity to *think dialectically* refers to the continual back and forth movement, or interplay, of reasoning between recognizing set universal rules or patterns of understanding of how the world works and the specific context of any given situation (Brookfield, 2000). This mode of thinking, which has implications for decision making, allows for the co-existence of what is ideal and what is actual (Brookfield, 2000) and contradictory rationales, ideas or values are held simultaneously without dissonance for the learner. In the context of moral decision-making and reasoning, "adults become aware of how context alters the neat application of general codes, of how the rules of moral reasoning learned at earlier stages of life are reinterpreted and contextualized because of the moral complexities of adult life" (Brookfield, 2000, para. 9).

Another capacity that Brookfield points to in adult learners is what he calls *practical logic*, which is also concerned with contextually understanding. By practical

logic he does not mean common sense or deductive reasoning, but an inferential logic with ability to employ a sort of close reading of a situation which results in a deep understanding (Brookfield, 2000). This is accomplished through "being aware of, and attending seriously to, very subtle cues whose importance only becomes apparent to those who have the benefit of a lengthy and mindful immersion in experience" (Brookfield, 2000, para. 12). Those who have the capacity for and employ this type of self-referential logic are able to reflect on their own experiences and make rapid decisions or adjustments as necessary (Brookfield, 2000).

The third capacity of adult learners that Brookfield (2000) presents is *knowing how to know what we know*; that is understanding about how we have come by what it means to know. In less abstract terms, this capacity is essentially learning how to learn. This is defined as "the capacity adults possess to become self-consciously aware of their learning styles and to adjust their preferred ways of learning according to the situations in which they find themselves" (Brookfield, 2000, para. 15). In addition to comprehending, summarizing and critically analyzing the content of information in a given situation, this capacity adds a meta-cognitive layer to the process of learning, where learners can draw on strengths and compensate for weaknesses.

The final relevant capacity that adult learners develop is *critical reflection*. Brookfield (2000) defines this capacity as "the process by which adults become critically reflective regarding the assumptions, beliefs and values which they have assimilated during childhood and adolescence" (para. 19). In this way, adults test the validity of their long-established frame of reference in order to determine whether the hard and fast rules,

biases and they internalized when they were young, hold up to the complexities and realities of adulthood (Brookfield, 2000). Mezirow (1997) provides reasoning that this is not an painless process because we as adults "have a strong tendency to reject ideas that fail to fit our preconceptions, labeling those ideas as unworthy of consideration—aberrations, nonsense, irrelevant, weird, or mistaken" (p. 5). Brookfield (1995, 2000) and Meizrow (1997, 2000) both argue that in adult learning, such critical reflection can only be developed through the lived experience of contractions and ambiguiety presented by interactions and decisions confronting adults. Brookfield (2000) demonstates that there is evidence behind what that theorists posit: that some kind of dissorienting or tramatic event often precipitates a period of critical reflection which leads to increased awareness the cycle of "reflection on action, further action, reflection on the further action and so on" (para. 21) that can occur in a short period of time. In addition to the connections with the broad concept of adult learning, critical reflection and the awareness that comes with that process are also central components of theories concerned with teachers and learning specifically which are addressed in the next section.

Authenticity in teaching

Like Brookfield (2000; 1995) and Mezirow (1997), Cranton (2001) and Cranton and Carusetta (2004) also take up the idea of critical reflection, but specifically in regard to developing authenticity through integrating the "self" into their teaching practice. Although authenticity in teaching has diverse meaning both among theorists (Kreber, Klampfleitner, McCune, Bayne, & Knottenbelt, 2007) as well as practitioners (Kreber & Klampfleitner, 2013), Cranton (2001) and Cranton and Carusetta's (2004) approach is

particularly useful because it adds an ethical component that authenticity is a moral ideal (Kreber, 2007). Through their 3-year study using methods of grounded theory, these researchers posit that there are five dimensions to authenticity: awareness of self as teachers and individuals, awareness of others' characteristics and their learning needs, developing relationships with learners promoting the mutual ability to be genuine, awareness of context and constraints of learning, and a critically reflective approach to practice (Cranton & Carusetta, 2004, p. 6-7). Rather than *instrumental* knowledge which is technical or scientific and more valued in today's market-driven world, knowledge gained in these dimensions is *communicative* (understanding of ourselves and social constructs), and *emancipatory* (freeing of learned oppressive norms and assumptions) (Cranton & King, 2003).

The researchers define the self as an individual's basic values, personality and traits - that is to say, one's core identity which remains fairly stable across contexts for the individual and how the others perceive that individual (Gee, 2000). In this way, Cranton and Carusetta (2004) see the self in Jungian terms of individuation: the ongoing process of gaining self-awareness through reflecting on one's self and one's own experience. It is through the process of becoming authentic that teachers integrate personal principles, beliefs, personality and learning styles into their practice in a genuine way, which creates congruence and consistency in values and action (Cranton & Carusetta, 2004).

Authenticity in teaching is ultimately rooted in critical theory (Brookfield, 1995) and more specifically, in transformational learning theory (Mezirow, 1997, 2000).

Mezirow (1997) says that critical reflection on our assumptions can happen in daily activities when we come into contact with alternate viewpoints through objective reframing (task-oriented problem solving) or subjective reframing (self-reflectively assessing one's own perceptions and beliefs). Cranton (2006) shows that the learning that can come out of self-reflection manifests in different ways, it "may be rational, affective, extrarational, or experiential depending on the person engaged in the learning and the context in which it takes place" (p. 6) and "can lead to significant personal transformations" (Mezirow, 1997, p. 7). Through this experience teachers:

> transform their habits of mind about teaching. For this kind of learning about teaching to take place, faculty must be critical of the academic community collective. They need to be able to challenge the way things are done and have always been done. They need to differentiate their own thoughts and values from those of the community within which they work, which is a part of developing authenticity (Cranton & Carusetta, 2004, p. 7).

The academic Self

Hall (2002) investigates the topic of the self in relation to educators as well, extending beyond the scope of teaching and to the broader position where academics are seen as investigating and reflecting on their professional identity as it relates to their practiced professional life of teaching, research and service. In his seminal book on the notion of the academic self, Hall (2002) says that "self-reflexivity entails the seeing of one's life as a project always in the making, one that is not controlled by tradition or other external forces that may have played determining roles in the past" (p. 3). The

author makes two points particularly related to faculty and learning: First, that an academic's professional identity and therefore career, can undergo significant change which may lead them in new and productive directions in research and growth. Indeed, this is because adults can develop the capacity to undertake self-directed projects of learning (Coffield, 2008) and faculty by the nature of their profession, can be considered what Zimmerman (2002) calls self-regulated learners in forging these novel paths as new information comes to light or cultural contexts shift (Hall, 2002). Second, that despite the over-use of the idiom, academics should continually integrate theory and practice in an authentic way (Hall 2002). Here it should be noted that Hall is referring to professional identity as one of multiple identities "being recognized as a certain 'kind of person,' in a given context" rather than Cranton's (2001) concept of a core essence which is constant across such contexts.

Collaborative learning

Like theorists in adult education and authenticity in teaching, Coffield (2008) also focuses on the issue of identity, though looking less at "Self" and more identity within a larger community. Indeed, Cranton laments that what most new faculty know and enact in regards to their teaching derives from their own experience as students and what they learn from watching their community of colleagues. Coffield (2008) inverts the paradigm, turning negative association with this communal acquisition of knowledge into a positive process through which adults learn. To situate his concept of collaborative learning into a broader context, Coffield (2008) summarizes two theories using the metaphors of acquisition and participation both of which appear on the surface to deal

with learning. In the acquisition metaphor, the focus is on the individual student's acquisition of knowledge, the straightforward process of transmission of information from teacher to student and finally, knowledge is understood to be form of capital that can be converted into profit (Coffield, 2008; Coffield & Williamson, 2011). This theory of learning is reflected in government policies stressing accountability and the qualification and credential-driven market model in education systems (Coffield & Williamson, 2011) which counts the stringing of facts together as learning. Coffield (2008) cites the shortcoming of this theory as constraining the benefits of learning to the individual who understands their acquired knowledge to be a possession used for economic gain. Additionally, such conceptions of the linear transfer of knowledge from teacher to student maintain the power distance and hierarchy in educational settings, leading to a less democratic classroom (Coffield, 2008). There is little significant change to be had in such a theory of learning. Instead, learning aligned with a transformative orientation is multi-dimensional, reciprocal and democratic in a process, which places learning within a social dimension. Moreover, learning is ultimately about change, which is reflected in the participation metaphor. In this more cultural theory of learning Coffield (2008) contends:

> the participation metaphor locates learning not in the heads of individuals, but in the simultaneous social processes of: learning to belong to different 'communities of practice'…; learning to recognise changes in our identity because learning changes who we are; learning to create meaning out of our experiences; and learning what it means to know in practice (p. 8).

This change then is a constant (re)negotiation of meaning and identity (Brookfield, 2000; Mezirow, 1997) through participating in new communities of practice by which Coffield (2008) means "groups of people informally bound together by shared expertise and passion for a joint enterprise" (Wenger & Snyder, 2000, p. 139). Communities of practice are connected to Gee's (2002) idea that an affinity group creates identity for its members. As the focus is on shared experience and changing identities, learning must be understood as a whole-person endeavor which recognizes the interaction of formal and informal learning spaces as well as cognition and emotion without creating artificial divisions between them (Coffield, 2008). This perspective locates collaboration and cooperation at the center of learning in which faculty are not only facilitators of students' learning but learners as well, learning about their own craft and own identities. Teaching and learning are "not two distinct activities, but intertwined elements of a single, reciprocal process, or, if you like, the two sides of one coin; perhaps they could be described as a double-sided, interactive process which transforms both tutor and learner" (Coffield, 2008, p. 8) and thus, teachers and students are co-learners who constantly renew each other. The last two sections of this portrait of learning are concerned with teaching specifically, though these concepts need not be confined to teaching in the formal sense. Rather, for the purposes of this study teaching is understood in the broadest sense of the word, to include a variety of activities both inside and outside of the classroom, that faculty undertake.

Internationalizing as a learning process

These five streams of research on learning: the *growth mindset* (the internal condition for learning), *adult cognition* (capacities that are developed), *authenticity in*

teaching (merging core essence with profession), the *academic Self* (continual stretching, adapting and (re)creating professional identity) and *collaborative learning* (coming into communities of practice) as discussed in the previous section provide a foundational basis for exploring faculty learning in the context of internationalization. Two particularly relevant themes emerge from these concepts. First, the sort of learning described here is very much rooted in the idea of identity, which can be at the same time, a core essence and "an ongoing construction" (Kreber et al., 2007, p. 40). Second, these concepts are part of a process of lifelong learning, which is at the center of what Stier (2006) called an ideology of *educationalism*. As theorists such as Knight (2004) and Ellingboe (1998) remind us, internationalization itself is an ongoing process. Institutions can learn through internationalization and such learning starts with the individuals who experience the grassroots and tangible aspects of that process on a daily basis. Although they are key components in the process, theories that intersect with the self are underutilized in investigating successful learning (Yorke & Knight, 2004) and much could be gleaned from their use.

Internationalization of the Academic Self

Gavin Sanderson (2008) previously linked some concepts from the portrait above with internationalization and some approach in this study stems from a deconstruction of his ideas. In his framework, "internationalizing the academic self" he combined the theory of authenticity in teaching (Cranton & Carusetta, 2004) and the concept of the "Academic Self" along with the idea of cosmopolitanism. Sanderson (2008) contends that within a framework of internationalizing the academic self, it is central to extend the concept of understanding through self-reflection that allows for exploration and

understanding of others' value-systems, identity and social culture as well through a similar process of reflection (p. 288) which is realized as "notions of openness, interconnectivity, interdependence, reciprocity, and plurality; the very tenets of cosmopolitanism" (p. 294). This conceptual framework allows for paths of faculty member development specifically through extending self-reflection exercises developed by Cranton into a context of internationalization, but it provides minimal assistance in understanding the faculty member engagement.

Summary

This chapter contains relevant literature on central concepts as they relate to faculty member learning in the context of internationalization. I began with the intersection of faculty member and internationalization as they are key agents in the process before turning to the specific concept of IaH, which has a unique focus on teaching and learning with an eye toward integrating local diversity. While there are a number of configurations and frameworks of internationalization, IaH provides the groundwork for addressing the requisite balanced approach of both international and intercultural components that leads to the development of a more globally competent and inclusive campus. Such a campus can then impact the society at large, which is facing increasing in diversity on a global scale. Next, I made a distinction between institutional and symbolic internationalization on one hand and individual and transformative internationalization on the other. Finally, I reviewed the broad concept of adult learning, followed by a consideration of how teachers learn in educational settings. In the next chapter I address the specific case and the methods employed in this study.

Chapter III: Methodology and Research Design

As the purpose of the study is to understand faculty members engaging in IaH and what such engagement means to them, it is important to explore both the meaning for the participants as well as the broader context in which their engagement occurs. The research design and data collection methods, which inform this purpose, are discussed in this chapter. The chapter begins by positioning the study in the tradition of qualitative research, before covering case study methodology and the rationales for employing case study design. Additionally, the chapter includes the role of the researcher, a bounding of the cases and detailed explanation of the methods used to triangulate the data. Finally, the chapter concludes with a discussion on verification strategies and the nature of the written report.

Constructivist Research Paradigm

This study is grounded in an interpretive research framework drawing from a primarily social constructivist worldview frequently linked with qualitative research (Creswell & Creswell, 2018; Merriam & Tisdell, 2016). Social constructivist researchers are chiefly interested in the meaning people have constructed from their experiences and the historical and social contexts which influence participants' understanding and by extension, how meaning is translated into action. This aligns with the primary purpose of the study. Creswell and Poth (2018) provide a summary of four philosophical assumptions adapted from Guba and Lincoln that undergird the worldview of qualitative researchers holding to interpretive frameworks, including ontological, epistemological,

axiological and methodological assumptions (Creswell & Poth, 2018) in addition rhetorical assumptions. These assumptions are briefly described below.

Broadly speaking, the goal of qualitative research is to investigate the nuance and complexities of multiple realities. The ontological assumption is that reality is considered a subjective, social construct investigated through the eyes of the participants, presented primarily in their own voices (Creswell & Poth, 2018). The researcher considers realities including those of the participants, the researcher, readers and the report's audience as each contributes to the construction of meaning (Creswell & Poth, 2018; Guba & Lincoln, 1994). These constructed realities are "not more or less 'true', in any absolute sense, but simply more or less informed and/or sophisticated" (Guba & Lincoln, 1994, p. 111) nor are they static, rather they are mutable (Guba & Lincoln, 1994).

The epistemological assumption is that in order to access the participants' realities, the qualitative researcher must be actively involved. The researcher is the primary instrument for data collection and in addition to spending time in the field, also collaborates with participants throughout the research project. In this way, the distance narrows between the researcher and the researched (Creswell & Poth, 2018) in order to develop a fuller picture of the phenomenon through interactions between the researcher and participants (Guba & Lincoln, 1994). Guba and Lincoln (1994) note that the "investigator and the investigated object are assumed to be interactively linked" (p. 110), which leads to the assumption on the place of values in the research.

This third assumption then is about the role of the values in the study or the axiological assumption. The researcher engages in reflexivity, acknowledging that as the

primary instrument for collecting data (Merriam & Tisdell, 2016), there is inherent personal bias in selection, collection and analysis of data. To neglect this component is contrary to the purpose of qualitative research. As Guba and Lincoln (1994) assert, "hiding the inquirer's intent is destructive of the aim of uncovering and improving constructions" (p. 114). It is important to recognize the value-laden nature of research (Creswell & Poth, 2018; Shenton, 2004) and to take steps which address verification of the research process and results in light of this.

The fourth assumption is methodological, which positions the researcher in the field gathering data in the participants' natural setting, considering the context and issues being researched (Creswell & Poth, 2018). The larger research strategy is inductive (Merriam & Tisdell, 2016; Stake, 1995), meaning that researchers are "building patterns, categories, and themes from the bottom up by organizing the data into increasingly more abstract units of information" (Creswell & Creswell, 2018, p. 181). Moreover, research design is emergent when possible with the researcher learning from ongoing data collection and analysis and altering aspects of the project to respond to this information (Merriam & Tisdell, 2016)

Finally, a rhetorical assumption is that the research report is written in an engaging form, which often includes use narrative elements such as the first person and rich description (Creswell & Creswell, 2018). Starting from this assumption then, the researcher adopts terms that are markers of a qualitative approach such as *understand*, *discover* and *examine the meaning of* (Creswell & Creswell, 2018, p. 118).There is flexibility in the specific construction of the final written reports for qualitative studies

(Merriam & Tisdell, 2016), with many different approaches for how these elements are employed and to what extent. However, researchers generally attempt to provide a holistic account of the complexities surrounding the issue or phenomenon studied. These assumptions provide the philosophical basis for the remainder of this chapter, which lays out the specific methods and procedures used in this study.

Case Study Methodology

Case study research design employed in this study has roots in anthropology and sociology (Merriam & Tisdell, 2016) and is used in different forms in a variety of fields both inside and outside of academia. Case study is a distinct approach with the organizing factor as the well-defined parameters of the entity under study – the case itself. Louis Smith first suggested that a case was a bounded system (Stake, 1995): a person, group, phenomenon, event, program or object. Merriam and Tisdell (2016) add that the case is intrinsically bound and Stake (1995) argues that it is considered an integrated system. Indeed, many leading case study scholars view the case as a bounded entity (Creswell & Creswell, 2018; Merriam & Tisdell, 2016; Stake, 1995; Yin, 2018). Yin's (2018) focus on defining the case specifically as an instance of a contemporary phenomenon which aligns most closely with the approach of this study. Therefore, although case study research is framed as a *research design* for this study (rather than a particular process as Yin contends), I employ Yin's (2018) definition of such research as "an empirical inquiry that investigates a contemporary phenomenon (the "case") in depth and within its real-world context, especially when the boundaries between the phenomenon and the context may not be clearly evident" (p. 15).

Merriam (1998) asserts that case study design has become the fundamental way of doing educational research. This is in part because this research design allows for researchers to gain an understanding of the complexities of the case itself in a real-world context without reducing it to pre-defined narrow categories. As Merriam (1998) notes, "the interest is in process rather than outcomes, in context rather than a specific variable, in discovery rather than confirmation" (p. 19). While Stake (1995) distinguishes between intrinsic (interest in the case on its own merit) and instrumental (interest in gaining broader understanding of a phenomenon) case studies, the first goal is to understand the bounded entity.

Approach to specific methods

There are no requisite methods of data collection in a case study (Merriam & Tisdell, 2016). Rather, methods are chosen based on the data needs established by the research question; a strength of case study, more than other forms of qualitative research, is the freedom to use whatever methods are necessary to understand the case (Yin, 2018). However, as stated in the definition above, researchers using a case study research design in the field of education employ multiple methods of data collection which are frequently qualitative in nature (Merriam, 1998; Stake, 1995). Along with multiple methods and aspects of emergent design, research questions are refined and progressively focused as a study becomes more sophisticated through ongoing data collection and analysis.

Rationale for employing case study

A descriptive, instrumental and exploratory case study research design is appropriate for this study for a number of reasons: First, the cases in this study are

bounded or "fenced-in" (Merriam & Tisdell, 2016; Stake, 1995) as individuals who are contained in a single institution and within a specific population. Although the aim of the research is not to understand the entity of the university as a whole, the phenomenon of faculty engaging in internationalization and the context cannot be easily separated (Yin, 2018) and the study therefore also includes a description of the unique setting in which the cases operate. Second, case study design is particularly well-suited to explore *processes* of human experience and understanding of the world they live in and thus allows for in-depth inquiry (Merriam, 1998) which aligns with the focus of the study. Third, this study conforms to conditions that Yin (2018) advances that support the appropriateness of using a case study research design, including when there are more variables of interest than data points and there is no control over behavioral events. Fourth, case study is particularly suited to answering research questions of "how", "why" and exploratory "what" (Yin, 2018). Fifth, based on a review of the literature, there are currently no studies on faculty and internationalization and an exploratory approach that considers multiple cases in order to understand the phenomenon is warranted. Sixth, and finally, there is an increasing need to gain a deep understanding of faculty engagement in internationalization in order to assist in the development of a transformational orientation both within the institution and in the greater society surrounding it.

Role of the Researcher

The role of the researcher is to be the primary instrument for data collection (Merriam & Tisdell, 2016; Stake, 1995). Consistent with the research paradigm and theoretical framework utilized to analyze the data in this study which considers the

"Self", it is relevant and important to include a reflexive account of personal values and experiences that underpin the study (Hill, 2012; Merriam & Tisdell, 2016; Shenton, 2004) which inform my role in data collection.

It is my view that no research is inherently objective; rather, it is inherently subjectively informed. Regardless of whether the methods are quantitative or qualitative, researchers bring their own race, gender, cultural background, assumptions, experiences and formal training into their scholarly work. Indeed, by consciously choosing to use the first person in relevant parts of the study, I am acting on this philosophical orientation by challenging the mask of objectivity that a third-person narrative attempts to provide. Consistent with the theoretical framework utilized to analyze the data in this study, which considers the "Self," it is relevant and important to include a reflexive account of my values and experiences that underpin the work.

Past experiences introduce certain biases that influence the interpretive analysis despite conscious efforts to understand those biases. These experiences compelled me toward particular themes and patterns and it is imperative that I am transparent with these views. In addition to building in other verification checks into the study, exploring and explicitly "bracketing" these views allow the reader to understand my positioning.

The choice of UI as a research site is influenced by a number of factors, not the least of which is my time spent there as a Fulbright grantee. I was at the institution in 2005-2006 studying medieval language and paleography. In this study, I am consciously attempting to create a personal and intellectual connection between my previous academic pursuits at the UI and my current journey in international education. Efforts

toward gender equality among faculty seemed prevalent, but there seemed to be less active promotion of diversity equality. Additionally, while I felt supported as an international visitor at the university by faculty, certain events made me less sure of how those of non-European heritage felt. As a broader context, my years working with immigrant and low-income populations as an academic advisor in inner-city high schools has also shaped my current course of scholarship in international education. Through these experiences, I have experienced the positive impact that mutual understanding built by cultivating a diverse space and tolerant society that is inclusive of the disadvantaged and marginalized. These goals form the foundation for IaH. In this way, these threads of my past have been woven together to provide motivation for this research. Moreover, by acknowledging and detailing my own positionality I am also employing a verification strategy which allows for the bracketing of these positions to improve the trustworthiness of the research.

In addition to the site selection, my interest in adult learning is driven by a deep belief that faculty members are critical agents of change as they educate the next generation of thinkers, scholars and citizens. Indeed, faculty members can (and frequently do) make lasting and significant impacts on those they teach. Additionally, their work often improves society as a whole. While there is a body of literature on how faculty members are supported, there is less about how faculty members themselves engage in their own learning. Examining this process in regard to IaH is intended to have an impact on supporting faculty members through their work.

As the researcher, I act as a facilitator of the research process and co-construct the participant-researcher relationship and knowledge with the participants. Specific actions as a facilitator include identifying the participants, making interviews comfortable, reducing obtrusiveness as much as possible, collecting and analyzing data, building in verification, and being authentic. Additionally, I am obliged to using qualitative approaches in order to establish relationships and collaborate with participants due to the prominence of distilling meaning from participants' point of view. The distance in relationship between myself and the participants is intentionally reduced so as to give voice to their experience and gain greater access to authentic data (Creswell & Poth, 2018).

Ethical issues

As the researcher is the primary instrument for data collection in this sort of approach, there are a number of ethical considerations. Researchers are compelled to protect participants and their data, especially given the nature of the relationship between the researcher and participants. In the present study, the participants' gave permission to use their given names because of the importance of the context to the study. It would be virtually impossible to mask the participants or the university, while still accounting for the underlying rationale and larger societal contexts impacting the study. Data and participant protection occurred in part through Institutional Review Board processes and protocols, both in Iceland and at my own institution. These steps included online training, submission of research questions and information on the types of participants involved. However, additional measures were taken to protect the participants suggested by

Creswell and Creswell (2018) and include: 1) engaging in empathy and discretion toward sensitive issues uncovered 2) providing copies of the written report for review. Added to this list was also the anticipation and consideration of potential intercultural issues during the data collection. Finally, I reminded the participants that they would be named in the study itself and also that they could withdraw.

Bounding the Study

The cases, or individual faculty members, in this study exist within single institution. The University of Iceland is the country's flagship research institution with approximately 14,000 students and 755 academic staff (University of Iceland, 2016b). The main campus is situated in the heart of the capital city Reykjavik, which is also primary urban center with a population of approximately 170,000 in an island-nation in the North Atlantic of a little over 330,000 total inhabitants.

Selecting the research site

Sampling strategies in qualitative research are deliberate and purposeful, including selecting the cases that best answer the research questions (Creswell & Creswell, 2018; Merriam & Tisdell, 2016). Case study research specifically, often requires a two-step process in selecting this nonrandomized sample (Merriam & Tisdell, 2016). The first layer of purposeful sampling is the site at which the cases exist. Creswell & Creswell (2018) considers these as "with-in site cases" because the cases as manifestations of the phenomenon are contained within one institution. The selection of UI was not because it is illustrative or typical, rather because it is unique and unlikely to

be found elsewhere (Stake, 1995). This is in large part due to the broader social, political and geographic contexts in which the cases exist that are of particular interest and unique.

Sampling the cases

This project is a *collective case study* (Stake, 2006; 1995) that considers several cases jointly to inquire into a phenomenon. Additionally, the case study is *instrumental* insomuch as the goal is to learn about something beyond the units of analysis. Therefore, a second layer of sampling is required, the cases themselves. Purposeful sampling (Patton, 2015) allows the researcher to deliberately select participants precisely because they are information-rich and can best inform the phenomenon under inquiry. For this study, participants who represent the individual cases were selected because they are particularly or significantly involved in practices of IaH. Patton (2015) refers to such a sampling technique as extreme sampling, where the cases have success or attributes beyond the typical or norm. A case for this study then is defined as an individual faculty member who is a teaching faculty member at UI and engaging in practices of IaH. In initial contacts with potential participants only tenure or tenure-track faculty were considered, but as it became clear that there were non-tenure track faculty significantly engaged in this work, the definition was expanded to include all categories of faculty members.

Defined selection criteria were used in determining which faculty members qualified as "significantly engaged." These faculty members were then invited as participants (i.e. cases) for the study. Merriam and Tisdell (2016) note that selection criteria do not need to be overly explicit, but include guiding parameters, which may

develop once in the field. The guiding criteria based in a review of the literature for selecting participants to interview and observe included 1) being a teaching faculty member, and 2) a demonstrated interest in international activities through a combination of the following: significant travel abroad; scholarly or applied work with immigrant, diverse or multicultural populations; well-networked internationally; and employing an internationalized curriculum. Furthermore, the case selection is small so that the particularities and complexities of the process emerge from in-depth focus rather than a broad and shallow understanding resulting from a large selection of cases. Given the purpose of this exploratory study and case-selection criteria, the target sample size for this study was 5-7 cases. The final count was 5 cases and they were the focus of data collection throughout the entire research process.

In addition to the participants, key administrators and staff were also interviewed to provide important contextual information. These key administrators and staff spoke to the current state of the university as well as broad internationalization efforts and activities on campus, which aided in understanding the context and provided access to institutional documents. The administrators were informed that neither their names nor titles would be used in the final report in order to promote candid conversation. Beyond these formal interviews, ad hoc conversations took place with various members of the university community for added context.

Data Collection Methods

Active participation by the researcher is necessary in all methods of data collection in qualitative research. For this study, these methods include interviews,

observation, artifact and photo analysis. The next three sections are devoted to the specific methods of data collection. Each method is briefly described along with the rationale for using that method for the study. The final section includes the general timeline for the research and specific procedures that are used when employing that method of data collection.

Interviews

Interviews are face-to-face interactions between the researcher and participant. Typically, the researcher has topics or questions in mind. Merriam and Tisdell (2016) categorize interviews into three types based on their format, chiefly on the amount of structure during the interview. These types are points on a continuum with highly structured interviews on one end and unstructured ones on the other end with semi-structured interviews somewhere in the middle. Semi-structured interviews were used in this study. This type of interview is employed most frequently in qualitative research (Merriam & Tisdell, 2016) as it allows for open-ended questions – questions which are essential in giving authentic voice to participants' meaning and understanding, while also giving some structure to reorient the interview toward specific topics of primary interest for the research question. Moreover, this type of interview allows "the researcher to respond to the situation at hand, to the emerging worldview of the respondent, and to new ideas on the topic" (Merriam & Tisdell, 2016, p. 111).

The rationale for employing this method of inquiry in this study is that much of the process of engagement takes place within the mind of the participant. Interviews are useful as there are numerous aspects of the human experience to which researchers do not

have direct access. These include emotions, feelings, or any events where the researcher is not able to witness, such as those in the past or at a site inaccessible to the researcher. Interviewing allows for researchers to indirectly access these aspects of the human experience through the participants' perception. Moreover, interviews are important as a data collection method for exploring participants' constructed meaning.

For in-depth qualitative research, Seidman (2013) suggests conducting multiple interviews with participants in a three-stage format. In the first stage of this approach, the researcher focuses conversation on participants' background or past involvement. Seidman (2013) refers to this as the "life history" and for the present study, questions were focused on how participants became involved in international or multicultural activities and how it has led them to their current work. The researcher then focuses on the present, details and specifics of the participant's experience in the second stage. For this study, the second stage included questions on what activities or practices related to IaH participants are doing in the here and now. Finally, in the third stage, the researcher guides the participants toward reflecting on meaning and future orientation. In this study, the conversation in this final stage revolved around meaning of engagement in practices of IaH, professional and personal development, as well as goals related to IaH.

VoIP (Voice over Internet Protocol) software package Skype was used to conduct the interviews with participants before and after the site visit. This computer-mediated communication (CMC) tool allowed participants and the researcher to synchronously interact both visually and audibly. Merriam and Tisdell (2016) caution that using the internet as a means for collecting data creates another layer between the researcher and

the researched, and indeed there are drawbacks such missing body language before and after the interview (Bertrand & Bourdeau, 2010) or inauthentic presentation (J. R. Sullivan, 2012). However, VoIP software is becoming increasingly accepted as a means of interviewing (J. R. Sullivan, 2012). Moreover, as a tool Skype offers significant advantages including increased collaboration from the participants as they have greater control over the interview process (they could, for example disconnect at any time), increased access to participants for researchers located remotely, and consequently a significant reduction in cost (Bertrand & Bourdeau, 2010).

Observation

Observation compensates for some limitations of the interview. While interviews allow access to the participant's internal thoughts and state, observation is a method to see processes *in situ*. Despite criticisms that the method is too subjective, Merriam and Tisdell (2016) note that the difference between everyday observation and observation for research is that the latter is carried out systematically with built in verification measures.

The rationale for employing this method of inquiry is primarily that observation allows the researcher to see actions first hand, as they happen, in their natural setting. As this study considers processes of engaging in IaH, it is critical to see ways faculty enact meaning in practices of IaH and how this is worked out on a daily-basis. Additionally, including an observation allowed the participants to reflect on implementation of practices of IaH by focusing attention on the day-to-day details of their enactment, which may not be as readily considered or explored during an interview.

The purpose of observation in this study therefore was not to evaluate participants, but rather to stimulate new directions for in-depth understanding of the process of engaging in IaH and the meaning that these daily practices have for participants. Observations occurred during the second stage of Seidman's (2013) three-part interview process and focused on the details of what participants were doing in the present. Although the duration and number of observations were limited, there is still significant value in the method (Patton, 2015) especially as the observation is one of several methods used in the study and focuses on meaning for the participants and can be drawn out from a single, particularly meaningful activity.

Like the multiple stages of interviews, observations occurred in three parts: the pre-observation, observation, and the post-observation. The pre-observation provides structured space for the researcher to prepare for and identify the observation activity prior to the observation where the attention was focused on details of the activity itself. The post-observation included a conversation between the participant and researcher about the activity to fully understand the details and meaning the activity had for the participants. The protocol for observing the shared activity general follows Merriam and Tisdell (2016) who suggest that observers view the activity holistically, without planning to narrowly focus on specific categories of interactions or topics. Additionally, Merriam and Tisdell (2016) recommend mapping the space and defining the zones where interactions take place.

For this study, I assumed the role of "participant as observer" (Creswell & Creswell, 2018) to the degree possible. In this role, the researcher's presence is known

and they are a participant, though not to the degree of what Patton (2015) calls a full participant. Rather, it is a balanced approach where the participant role is not in preference to the role as observer. The rationale for this role is that while any observation is intrusive (Creswell & Creswell, 2018), making the researcher's presence known to those involved in the activity and engaging in interactions lessens the distance between the researcher and those being observed, while still maintaining an observer role.

One participant did not have any classes to teach while I was there. The observation was therefore unique. To have an observable experience, I attended a lecture with her and debriefed afterwards about the topic, her reactions to it, and how it related to her research. In this way, the observation, like most of the others, became another entrance point through which additional conversation with the participant occurred to explain their actions, thoughts and experience during the activity.

Document analysis

The collection and analysis of documents and artifacts represent the third method of data collection. Unlike interviews and observation, collecting data from documents is typically unobtrusive and does not require face-time or interaction with other people (Merriam & Tisdell, 2016). Documents portray routine and daily activities or future plans, both often privileging certain information (Farsund, 1978). The rationale for using document analysis in this study is that documents provide fairly "stable" descriptive information for the context of the cases, account for (a version of) historical events, track changes in attitudes and actions (Merriam & Tisdell, 2016) related to IaH, and provide insight into what information, topics or goals are more privileged.

There were a number of sources of institutional documents to analyze including the institution's strategic vision, the institution's statement on equality and the individual schools' statements or policies on equality. Other types of documents included institutional reports and statements on institutional websites in addition to public records, which provided information on the context of the case. The non-institutional documents and artifacts came primarily from participant-generated work related to practices of IaH such as blogs, electronic documents from online learning systems, research proposals, archival records and evaluations.

Limitations of documents often rest primarily in questions of authenticity and access (Creswell & Creswell, 2018). A constraint for this dissertation is that some documents and artifacts in the native language were prohibitively difficult to access. However, numerous key documents and artifacts have either been translated into English or were accessible enough to warrant translation.

Photographic documentation

The final data stream is in the form of photographs at the research site. Photography as a research method has only recently gained traction within educational research (Holm, 2014). An advantage of photographs is that they can document and illustrate aspects of a physical space that are often not found in documents or interviews. For this study, I took photos primarily to visually document the contextual observations for the research itself. However, some of the photos illustrate a specific theme or point drawn from other data streams. The selection of objects and settings represented in photographs evolved during the data collection as new information and directions arose.

Subjects included artwork in key buildings, common spaces, participants' offices and classrooms. No photos were taken of participants. Photos that included humans were from a distance far enough so that no individual could be recognizable.

Data Collection Procedures and Process

In addition to the specific steps necessary to gain entrance to the field site, the data collection for the research project was divided into three sections based on chronology focusing on the same group of participants throughout the process: pre-visit, site visit and post-visit. Data collection began in Spring 2015 with the pre-site visit research activities. The three-week site visit occurred in early Fall 2015 and lasted for three weeks. Post-site visit research activities occurred in late mid Fall 2015.

Steps to gain entry

There were several gatekeepers (Creswell & Creswell, 2018) to contact in order to gain access to the field site. The key institutional gatekeeper was the rector of the university. A formal letter was sent via email to the rector requesting access to the site and outlining the purpose of the study, research activities to take place, previous connections with the university, and expected duration of the site visit. The second institutional gatekeeper was the director of the International Office. This administrator was contacted via email with a request for a list of faculty members who were significantly engaged in practices of IaH as defined by the selection criteria provided above.

There were two additional social gatekeepers, both teaching faculty members at the institution with whom I am acquainted. The first contact is a full professor and the

leading authority on multiculturalism and immigrant populations in Iceland, while the second is an assistant professor with a wide network across the university and actively working on internationalizing curriculum and research. These faculty members are known by their scholarship and educational background to be particularly engaged in IaH, and are most familiar with those faculty on campus who are also highly engaged in IaH. I contacted both faculty members via electronic communication with information regarding the purpose and rationale for the study site, nature of the participant sample, criteria for the sample and requests for their participation in the study. Exchanges via email continued prior to visiting the research site to build rapport. These faculty members were then asked to cross check the list of faculty provided by the director of the International Office to ensure that the most engaged faculty members were identified.

Pre-site visit

Research activities during the pre-site visit occurred during Spring 2015 and included piloting interview protocol, identifying and building relationships with participants, conducting interviews via Skype with each participant, and beginning the process of document collection and analysis. The interview protocol was piloted with three faculty members at an institution in the United States who were highly engaged in practices of IaH. Although the institutional and cultural contexts were different, the pilot helped refine wording, intent and clarity in the interview process.

For many qualitative studies, finding the right participants for the sample requires locating and developing relationships with gatekeepers – well-networked individuals. In an email exchange with the director of the International Office, a list was acquired of

faculty members who were known to be highly engaged in practices of IaH based on the broad selection criteria outlined previously in this chapter. This list was then shared with the two social gatekeepers as a cross-reference to see whether any other faculty members should be added or subtracted. Participants were then contacted by the researcher via email and invited to participate in the study.

Two semi-structured interviews approximately thirty minutes long were conducted with each participant via Skype. These interviews corresponded with the first stage of the three-stage interview format focusing on the participants' background. Prior to these interviews, participants received a copy of the semi-structured interview schedule for this first interview with comments that they had guiding questions rather than following a strict format. Interviews were recorded (voice only) with the permission of the interviewee, but notes were also taken during the interview of particularly salient points and as a backup in case of glitches with the recording mechanism. Finally, gathering institutional documents and related artifacts available electronically were collected, exploring the context of the case.

Site visits

Data collection at the field site proper occurred in Fall 2015 for a period of approximately three weeks. Research activities included participant interviews and observations, taking photographs, administrator interviews and continued document and artifact collection. The research process with participants began with an initial meeting with each participant as an informal contact to establish an in-person relationship. This meeting was used to outline the research activities to be covered during the fieldwork.

In a discussion with me during the informal contact, each participant offered a single activity to observe that held significant meaning to the participant in terms of carrying out practices of IaH, which gave participants control over what they wanted to be observed. The pre-observation was focused on establishing the activity to be observed through communication with participants who were directly involved as co-constructors of the in the process. The observation itself included watching and participating in the activity (when appropriate), drawing a representation of the space(s) where the students and instructor were, and photographing the space and artifacts used during the activity. Concise and descriptive field notes were taken including who was involved, the site, context, and time of the activity. Finally, in addition to writing up a narrative of the observed activity, the post-observation included a debriefing session with the participant about the details such as the lesson plan, learning outcomes and content rationale.

In addition to observations, an interview was held with each participant corresponding to with the second stage of the multiple interview format and focusing on what IaH-related practices the participant was doing in the here and now. Documents and artifacts offered by the participant relating to these practices were discussed and gathered during this interview as well.

Finally, beyond direct interactions with participants during the site visit, one sixty- minute semi-structured interview was conducted with an administrator who had insight on internationalization initiatives and administrative support for faculty members engaging in IaH. Additionally, collection and analysis of institutional documents continued throughout the site visit.

Post-site visit

The post-site visit data collection research activities included conducting the final semi-structured interviews with each study participant, continuing contacts, and gathering study participant-generated documents and artifacts on IaH-related activities. Follow-up semi-structured interviews were conducted via Skype lasting for sixty minutes and these followed the same protocol as the initial interviews. These interviews correspond with the third stage of the multiple interview format, focusing on participants' reflecting on their professional and personal development as well as future goals.

After each interaction with participants throughout the research process, whether interview or field observation, a plan was established with the participant regarding the next contact. While there was a general protocol for this action plan to ensure contact, the nature of emergent design occasionally required altering the mode or method of contact.

A specific end-date for data collection was not pre-determined at the outset of the study. However, the guiding principle was that data collection ceased when a point of saturation was reached, that is when there are no novel insights or information from gathering additional data (Creswell & Creswell, 2018; Merriam & Tisdell, 2016). Saturation in this sense is defined as a narrow and deep understanding of the data from a small sample. Data collection ended when the final participant was interviewed for the third time in late Fall 2015.

Data Analysis Procedures

There is no single established method of data analysis for qualitative research, especially case study with its significant variation in approaches and methods. However, methods scholars generally agree (Merriam & Tisdell, 2016; Stake, 1995) that data analysis in case study is inductive, meaning that collection, analysis and report writing are at times concurrent activities which often inform each other. Ultimately, interpretation of data stems from the researcher, starting with particulars and moving toward constructing a small number of general and broad themes (Creswell & Creswell, 2018). This is accomplished by organizing and coding the raw data and then building categories into patterns (Merriam & Tisdell, 2016). For this study, Creswell and Creswell's (2018) suggested stages for analyzing qualitative data were followed:

1) **Organize and prepare data** for analysis by transcribing interviews, typing up field notes if they are hand written, gathering documents and sorting data based on the source of information.
2) **Become acquainted with the data** through an initial a general read through to gain an overall sense of broad ideas and impressions.
3) **Begin coding data,** which is "the process of organizing the data by bracketing chunks (or text or image segments) and writing a word representing a category" (Creswell & Creswell, 2018, p. 193).
4) **Use a coding process to generate narrative components** a) detailed description of the case, the setting and participants b) as well as categories, patterns and themes for analysis.

5) **Represent the description and themes** in the written report by selecting illustrative passages to support findings in the analysis and providing relevant information about each participant in a table.
6) **Finally, making an interpretation** or assertions from the findings by answering the question, "what are the lessons learned" (Guba & Lincoln as cited in Creswell & Creswell, 2018, p. 198)

When coding, the codes emerge from the collected data, but I also employ some pre-determined codes based on the theories of adult learning and the broader conceptual framework of the study. In the same way, I was sensitive during the process toward themes found during the literature review, but also reactive to new themes that may have been poorly documented. Creswell and Creswell (2018) also note that not all data can or should be used in the analysis. Rather, data that is relevant to the research questions and most illustrative is kept and utilized.

Finally, to assist in analyzing the data, I utilized the most recent version of the widely used and most appropriate (Creswell & Creswell, 2018) software package QSR NVivo 11. This software package is designed to assist researchers in the coding process including storing, organizing, categorizing, comparison of codes and retrieving raw data input by the researcher. As an added benefit, this software package interacts with and imports data from other software such as Evernote which I used for data collection situations such as electronic journaling and field note-taking on mobile devices which could not access the NVivo software package.

Verification Strategies

Qualitative researchers have presented numerous suggestions for approaching verification of the research project, frequently termed validity and reliability in post-positivist epistemology. Some qualitative scholars have attempted to work within this framework using these terms, however, other scholars rightly argue that validity and reliability are not suited to qualitative research and rather naturalistic inquiry requires different terminology (Shenton, 2004). This study follows more specific constructs originally put forward by Guba (1981) which have been further developed by Shenton (2004) and are widely accepted in qualitative research (p. 63). These constructs are *credibility* (truth value), *confirmability* (neutrality), *dependability* (consistency) and *transferability* (applicability) (Guba, 1981; Shenton, 2004) to make sure that, as Stake (1995) concisely states, "we have it right" (p. 107).

Credibility

As part of the credibility or truth-value for this study, a central aim is to be openly subjective and holistic about the processes of data collection and analysis. Explicitly clarifying the researcher's values and experience that are brought to the study up front is one key method in strengthening credibility (Creswell & Creswell, 2018; Merriam & Tisdell, 2016) which were outlined in the previous section on the researcher's role. Beyond this foundational procedure, Creswell and Poth (2018) also argue multiple procedures should be used strengthen credibility project. For this study then, additional procedures include triangulation of data (Merriam & Tisdell, 2016; Stake, 1995), member

checks (Creswell & Poth, 2018; Shenton, 2004; Stake, 1995), and a report written as a thick description (Creswell & Poth, 2018).

Triangulation of data occurs when there are multiple methods of inquiry used to understand a case (Creswell & Poth, 2018; Guba, 1981; Merriam & Tisdell, 2016; Shenton, 2004). For this study, four methods of inquiry are used including interviews, observations, photographs and artifact/document analysis. Support for patterns and themes can be found from data from more than one method of inquiry. Including multiple methods then strengthens the results of the study as it reduces the limitations of each individual method (Guba, 1981).

For member checking, researchers are encouraged to consult with participants presenting a well-constructed draft of certain related narrative to confirm that their meaning and intent was preserved, especially in quotations (Creswell & Poth, 2018; Stake, 1995). This supports the co-constructed nature of the research and ensures that interpretations are consistent with the participants' realities. For this study, participants were asked to provide feedback on a written draft of the transcripts and certain parts of the draft report as whether the write-up resonates with their experience.

The form of the written report as a thick description also strengthens credibility (Creswell & Poth, 2018) through in-depth descriptions of the context and phenomenon under study. This detailed account including "actual situations" (Shenton, 2004, p. 69) supported by participants' quotations assists the reader in deciding whether the results of the data analysis and assertions resonate and are in-line with the rest of the report.

Confirmability

As the construct to ensure a neutral stance, confirmability is related to credibility. As with credibility, triangulation of data also is considered an important method of ensuring confirmability as is the explicit clarification of researcher bias (Miles and Huberman, as cited in Shenton, 2004) and both of these methods have been previously discussed above. Additionally, researchers can also engage in reflective commentary or journaling (Shenton, 2004). As qualitative researchers attempt to find an emic view and insider status, it is then important that the researcher includes a reflective commentary throughout the process, both on the development of the research itself and on the researcher's own shifting self-reflexivity. To capture this data, I kept an electronic version of a journal through memos and commentary on the data collection and analysis. These notes strengthened the recognition of personal experience and development of thoughts while in the field. In this way, I was mindful of my own position in the data collection and analysis and was able to trace the development of my understanding. Finally, the use of a qualitative software package for coding assisted in confirmability as the rigor of coding choices and analysis could be more easily accessed.

Dependability

Merriam & Tisdell (2016) argue that the concept of reliability is "problematic for social sciences because human behavior is never static, nor is what many experience necessarily more reliable than what one person experiences" (p. 250) and continues by saying the more appropriate question to ask is about *dependability*, meaning "*whether the results are consistent with the data collected*" (Merriam & Tisdell, 2016, p. 250)

(emphasis in original). As with confirmability, credibility and dependability overlap as credibility informs and strengthens dependability (Shenton, 2004). A primary method in ensuring dependability is in the research design and implementation, and particularly the specific details of the data collection (Shenton, 2004) which are laid out above in the section on data collection.

Transferability

Scholars continue to discuss the concept of generalizability, with significant disagreement (Creswell & Poth, 2018; Gomm, Hammersly, & Foster, 2000; Stake, 1995). The generalizability of case studies is fraught with competing positions (Merriam & Tisdell, 2016; Stake, 1995; Strauss, Corbin, Denzin, & Lincoln, 1994). However, Guba (1981) moves away from the term *generalizability* and favors *transferability* which has different denotations and connotations. Shenton (2004) notes that the prevailing position of many qualitative scholars is that "since the researcher knows only the 'sending context', he or she cannot make transferability inferences" (Shenton, 2004). Rather, a thick and rich description of this "sending context" provided in the written report, allows the reader to decide whether and how the results transfer to other cases (Shenton, 2004) by engaging the experiences and knowledge of the reader. Broader claims of transferability to other situations or wider populations will not be made in this study as the focus is solely on the particulars of this case.

The Written Report

As with other aspects of qualitative research, there is much flexibility in terms of the written report for case studies as it is necessary for the report to fit the case under

study. Creswell and Creswell (2018) state that procedures for reporting qualitative research results include constructing themes and descriptions from the data and from these presenting "multiple perspectives from the participants and detailed descriptions of the setting or individuals" (p. 203). The final written report for this study is an in-depth analysis of the cases themselves and their relevant context. Additionally, in line with many scholars writing on case study research, the researcher incorporated narrative elements (Creswell & Poth, 2018; Gomm et al., 2000; Stake, 1995) which support a holistic account of the complexities of the case though carefully selected vignettes, participant quotations and a rich descriptive portrait of the cases and more centrally, the phenomenon which the cases are manifestations of. This also inherently includes the larger context. A model of the research design (figure 3), shows the description and position of the final written report.

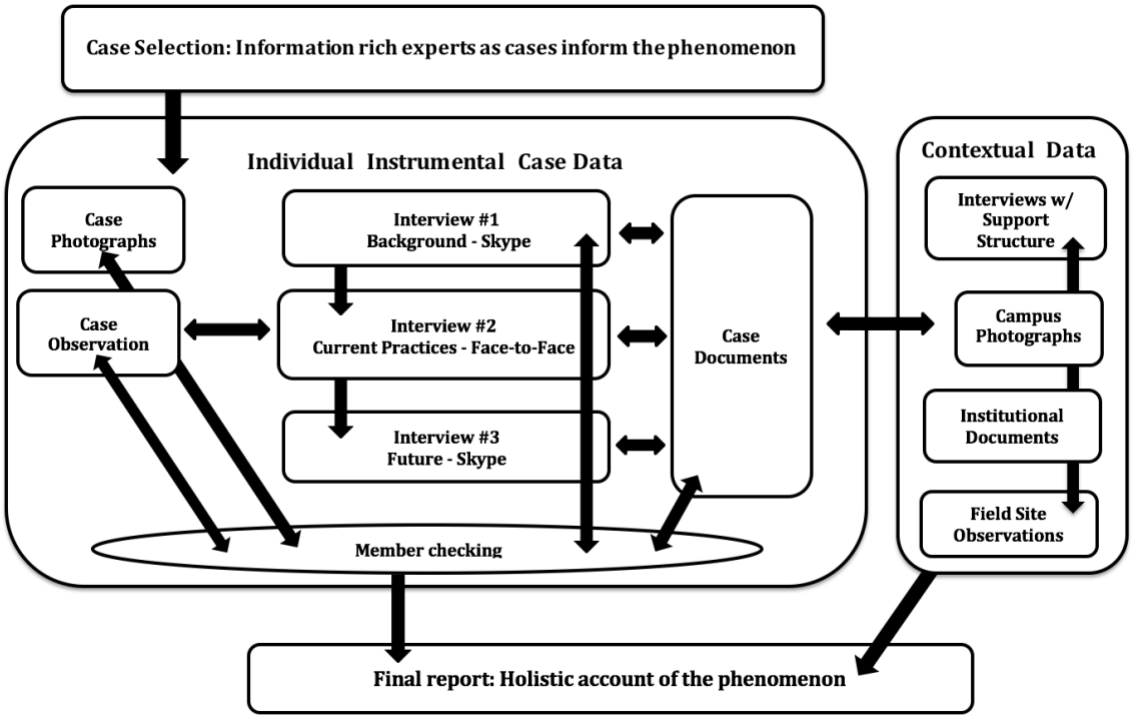

Figure 3. Visual of the collective case study research design model

Summary

I began the chapter with describing the general philosophical position of interpretive frameworks that guide qualitative research, followed by a brief review of case study research design including rationale for use in the present study and the role of the researcher in the study as a facilitator and collaborator. Then an explanation was provided of the methods of inquiry to be used in the study, which are well-established methods used by qualitative researchers. The following section outlined the method for participant selection as well as specifics on the procedures for data collection and data analysis. In the final sections of the chapter, the strategies for verification and lastly, the form of the written report were both discussed.

Chapter IV: Contextual Data

Cases do not exist in a vacuum. They are both constrained and influenced by the contexts in which they operate. In order to gain an in-depth understanding of these contexts, relevant data were collected on national and institutional contexts. The results from that data collection are presented below and set out a frame for the cases.

National Perspectives

Immigration

Diversity in ethnicity and culture are becoming more visible in the social landscape of Iceland. More research is now being done on immigration and the immigrant experience in Iceland (e.g. Skaptadóttir, 2010, 2014; Wojtynska & Zielinska, 2010). The crisis, which is displacing a staggering number of Syrians, is having significant effect across Europe with swelling populations fleeing conflict. While Iceland has so far accepted only a small number of refugees as part of immigration in this current crisis, the scope of the crisis has the society, on the whole, more broadly engaged in questions of the impacts of immigration. There are increasing and passionate discussions in the media about immigrants and refugees coming to Iceland and there is evidence of threads of cultural protectionism and nationalism becoming more prominent.

This societal thread of opposition to immigrants was evidenced in small part by graffiti at a bus stop near the UI campus during the data collection for the present study. A commercial poster was defaced with anti-Semitic comments toward Jewish people being subservient and coupled with pro-Nazi symbols and references to Hitler. While these were not comments directed toward refugees or Muslims in general, it points to

certain cultural tensions in the society. That said, this social thread is contrasted with the over 13,000 Icelanders who joined a Facebook group asking the Icelandic government to increase the number of refugees the country would take, framing it as a moral obligation (Hauser, 2015). Other government activities are also supporting multiculturalism, including the *Reykjavík* city Multicultural Council and counseling provided to immigrants as well as the Ministry of Welfare's Multicultural and Information Centre. Regardless, the national need for increased intercultural learning and multiple perspective taking is evident.

Higher education

There are seven recognized universities in Iceland: The Agricultural University of Iceland, Bifröst University, Hólar University, Iceland Academy of the Arts, Reykjavík University, University of Akureyri, and the University of Iceland. Of these institutions, UI has the most students at over 13,000 (University of Iceland, 2016b). The next most attended is the private Reykjavík University with 3,800 (Reykjavik University, 2017) and then the public University of Akureyri with just under 2,000 (University of Akureyri, 2017). The government has only recently been more involved with the logistic development and strategic direction of Higher Education as an enterprise in Iceland. Policies and regulations about the structuring of higher education have only recently started to emerge, some of which may be coupled with specific directions for workforce development. As one informant stated:

> …if you just look at Iceland as a whole, we do not have like a - we do not have a strategy or a policy for Higher Education. The Minister is now working on a

> policy, but […] we do not have […] – we try to compare ourselves mostly to the other Nordic Countries, the other Nordic countries have […] a much stricter […] policy on higher Education. Like, how many students are allowed in Higher Education; how many should be studying Business, Social Sciences, it's all sort of decided from above.

Some individual schools at UI such as the School of Medicine or School of Dentistry have limits on the number of incoming students they accept to their fields and therefore application processes, but most do not. This, however, has created some strain because of the rapidity of the changes. Other higher education institutions in Iceland accept students based on certain criteria, but there has not historically been an overall effort to steer the process. Students who pass the "matriculation exam", which is typically accomplished by graduating from upper-secondary school, are generally accepted into a domestic higher education institution and options for courses of study are quite open.

A key instrument created to centralize and improve Icelandic higher education as a sector is the Quality Enhancement Framework (QEF). The framework was developed in 2010 under the guidance of the Quality Board for Icelandic Higher Education, an oversight body founded by the Ministry of Education, Science and Culture. The framework is built on five cornerstones: "ownership of quality and standards, enhancing the quality of the student learning experience and safeguarding standards, involvement of students, international and Icelandic perspectives" and finally, "independence and partnership" (Rannís - The Icelandic Centre for Research, 2017, para. 2). As part of this framework, each university in Iceland undergoes a review at the subject level organized

and led by the institution as well as a review at the instruction level led by the Quality Board.

In 2010, Jónsdóttir and Ragnarsdóttir noted that the government's broad educational policies did not specifically reference a developing multicultural society including the Policy on Public Universities (Ministry of Education Science and Culture, 2010). This omission is still reflected in higher education initiatives, reporting and stated goals such as the QEF. For example, while the "International and Icelandic perspectives" cornerstone of the QEF recognizes that higher education is an international endeavor in research and scholarship, as it reads:

> Higher education is international. Research and scholarship do not observe national boundaries. Increasingly, managing learning is an international activity with web applications and other distance learning technologies developing rapidly. In European terms, the Bologna process is of growing importance. It is important that higher education in Iceland relates positively to this range of European and wider international communities and benchmarks. However, higher education also has vitally important national functions to fulfill and national and local populations to serve. The Quality Enhancement Framework has been developed to balance international perspectives and benchmarks with the specificity of the Icelandic context (Rannís - The Icelandic Centre for Research, 2017, para. 1).

This statement aims to position higher education in Iceland on par with a "range of European and wider international communities", but the statement ends with the concept

of "benchmarks" (which it again references later). The aspects of these communities which are focused on are those of reputation and quality in a broad sense, rather than any visions of a diversity of culture and intercultural learning or exchange. This is further supported by references to teaching contextualized in terms of technology rather than delivered content. It could be argued that these goals, stemming from activities such as those included in IaH, are subsumed under the reference to the growing importance of the Bologna process. Other sources suggest however, that this is not the case. In the National Report Regarding the Bologna Progress Implementation for 2012-2015 to the European Area of Higher Education, the Icelandic government reports that the higher education policy does not address the requisite objective of reflecting the country's diversity its student population. The remaining questions in this section of the report have been left blank. Despite these omissions, higher education in Iceland is becoming more systematized and directed. The establishment of the centralized government office, the Icelandic Centre for Research, which assists in policy development and manages competitive research funds, plus the review process of the QEF, are some of the significant steps toward increased quality of higher education in Iceland. More importantly, increased attention paid to the quality of teaching and learning with the QEF reviews opens the door for developing and carrying out practices of IaH under these banners.

An Overview of the Institution

Beyond all being members of Icelandic society, the individual participants in this study are bound by their positions as faculty members at UI. Since its establishment in

1911, UI has played a significant, highly visible and enduring role in many social, cultural, political aspects of life in the island-nation; this is a role that is still increasing and evolving today. While there are several post-secondary institutions in Iceland, including the well-regarded private research institution Reykjavík University, UI is an unparalleled cultural icon in Icelandic society and it has an equal amount of influence. During the interviews, one administrator stated that UI was positioned as the very cradle of Icelandic society. This position is in part due to its legal status as the national university, but also as the only university in the country offering the entire spectrum of disciplines related to culture and the social sciences. Much of the research on the country's cultural history, language, educational practices, politics, and literature flows from this single institution, which strengthens UI's influence on the country. As another administrator stated, UI "has a voice that nobody else in the education system has because it's respected and it's – huge." This reputation is enhanced by the well-regarded geological science academics who inform events such as volcanic eruptions and frequent (though often insignificant) earthquakes on the island. In addition, it houses the Árni Magnússon Institute for Icelandic studies, which is charged with investigating and preserving the country's celebrated medieval literature. The institution's messaging and their annual fact book are both strongly influenced by this unique position. The importance of UI to Icelandic society cannot be overstated.

The main campus of the university is situated in the western half of the capital city *Reykjavík*. To the south is the city's domestic airport and northeast sits *Tjörnin* (the "pond") and the downtown area. To the north and northeast lies the residential district

Vesturbær. The university is difficult to miss. The main building, or *Aðalbygging*, is one of the most recognizable buildings in Iceland: three stories high, with a slightly elevated center, imposing vertical windows and striking symmetry. It sits atop a small hill overlooking a manicured grass field punctured by a stark and geometric semi-circle made from deep charcoal-colored gravel. A wide, double set of stairs flanked by two flagpoles at the top step leads down to the field. Such iconic architecture makes it easily identifiable from a distance when driving on the busy *Hringbraut/Miklabraut* thoroughfare, which bisects the city northwest to southeast. The university has a number of other facilities both inside and outside of the city too.

What is conspicuously missing from this grand view of the university (at least to those who are familiar with the organizational structure of UI) is the School of Education. This school makes up the second campus on the street *Stakkahlíð*, on the east side of downtown called *Austurbær*. The School of Education was formerly a separate institution developed as a teacher's college and was then elevated to a full-fledged university of education. This new university merged with UI in the summer of 2008 to become the school it is today. Since this merger, UI is now comprised of five schools: Education, Engineering and Natural Sciences, Health Sciences, Humanities and Social Sciences, each with multiple faculties totaling 25 across the entire institution. There are 755 academic staff and 822 non-academic staff. The number of students attending the UI has increased significantly in recent years. In 2007, there were approximately 10,000 students enrolled (Icelandic Quality Board for Higher Education, 2015) which has grown to over

13,300 in 2016 (University of Iceland, 2016b). Over 65% of the student population is female and the student to instructor ratio is 19:1 (University of Iceland, 2016b).

UI as an institution, as well as its component members, serve as advisors, consultants, and knowledge brokers for Icelandic society. Icelandic media frequently turn to faculty at UI for interviews and statements about various phenomena that span the various facets of the human experience. Several participants in the present study noted during data collection that they had just recently been interviewed for significant news stories. Seeking out experts from academia is not unusual for media, but the limited number of experts in many fields makes the faculty at UI first-line sources for opinions and views.

A Decade of Change

For much of UI's history, the institution has been relatively parochial - focused on educational frameworks, structures and issues that were primarily domestic or those of their one-time Danish colonial power. Being the national university of Iceland, such a focus was both encouraged and appropriate. As a precursor to these institutional advances, one informant recounted that the Faculty of Philosophy was one of the first units to pursue internationalization in earnest, through bringing in international experts and scholars from the discipline and establishing an external-facing outlook which valued and increased a multiplicity of perspectives beyond traditional approaches. In the last decade, however, UI has undergone significant changes, not the least of which are efforts surrounding internationalization of the university. The overview and case context presented below focuses primarily on key aspects and practices of the university

community which relate to IaH, rather than an exhaustive overview of entirety of the internationalization process.

Global positioning

As a strategic priority is to increase its global profile, UI established a goal of being one of the top 100 research universities in the world in 2006. The impact of that priority so far is reflected in current world rankings. In the 2016 Times Higher Education World University Rankings (THE), UI secured the 222th spot in the world, while ranking 13th among the Nordic universities (University of Iceland, 2016b). In the summer of 2015, the outgoing rector specifically stated that the THE was the ranking system the university was working toward improving in. THE is currently the only major international ranking system that includes internationalization as an explicit part of its measures, which has provided some important impetus for the university to internationalize in the ways that "count." With this aim of being in the top 100 came significant resources and efforts to improve international research, collaboration and funding. The university focused on establishing a graduate school in 2009, which took the lead in developing new research potential. Additionally, UI now has developed collaborations with close to 500 universities, which includes research, teaching and various staff and student exchanges. Because of this goal, significant restructuring has occurred in the International Office to help improve world rankings. Prior to 2013, UI administered EU cooperative agreements on behalf of the state, such as the Lifelong Learning Programme, which included mobility programs such as Erasmus. Due to the expansion and increased profile of other universities in Iceland, the Ministry of Science,

Education and Culture established a department of Education and Culture within the Icelandic Centre for Research (RANNÍS), which transferred the administration of these agreements and programs out of UI and into this independent organization. Beyond agreements for student mobility, the university also rapidly established and expanded PhD programs as well as some master's programs. Prior to the 1990s, the university was primarily an undergraduate institution and most of the faculty members received their doctorate training abroad. While the expansion of graduate programs has allowed Icelanders to complete graduate programs at home in some fields, it also attracts foreign researchers and graduate students. Moreover, it has strengthened research collaborations and the attainment of prestigious international grants.

The international office

With the European Economic Area (EEA) agreement acting as a catalyst for economic internationalization (Á. D. Óladóttir, 2009), UI's reorienting toward a more global profile went hand-in-hand with increasing focus on the institution's own international students, agreements and programs. Some important internal restructuring occurred which shifted the reporting line of the director of the International Office to the rector rather than the Office of Academic Affairs - a move that has strengthened the position of the International Office within the university. Additionally, the International Office grew from a relatively transactional office with a handful of employees, to a staff of 10 with an increased focus on more holistic services. They are physically located at the heart of campus in the relatively new *Háskólatorg* building and it is the first stop for anything related to international logistics on campus. Cooperation agreements with

international universities, which were previously housed in individual units or with individual faculty members are now organized and centralized in this office. Agreements are also now more selectively established to align with the university's strategic plan and improve the university's world rankings. These agreements include all external mobility, exchange programs, and logistical functions related to inbound international students. Exchanges and study abroad opportunities for domestic students, for example, are now less a part of large consortiums such as ISEP from which they withdrew after the restructuring. Rather, UI manages carefully cultivated relationships with targeted international institutions in addition to the Erasmus+ program of the EU.

International access and alignment

This expansion of the International Office has also meant that the number of international students has increased. They now comprise about 8.4% of the student population (approximately 1100 students) from eighty-seven different countries (University of Iceland, 2016b). Certain graduate programs, primarily doctoral, draw international students to disciplines such as geology, marine sciences and medieval Icelandic studies because of their uniqueness and academic strength. Incoming exchange students are also increasing on an annual basis. Most of these students are studying in the Humanities. International students are palpably more supported than they were a decade ago through the development and centralization of international services as well as an increased focus on those needs, which are different from domestic students. Importantly, international students are not cast as revenue-generators for the university as tuition is free for everyone with only an annual registration fee of ISK 75,000 - approximately 740

USD or 660 EUR at the time of writing. This tuition policy is set by the national government rather than UI, so there is potential for this to shift in the future. This however rests on a Icelandic constitution which states that everyone should have equal access to education and the current interpretation is that tuition is a barrier to that access.

However, recognizing the increasing number of international students, the International Office is working on further integrating them into the campus. Without tuition driving the need for fee-paying students, there is no organized recruiting effort to attract international students, yet one administrator noted that they would like to see the university be more strategic about which international students it admits. They noted that the campus benefits from a *diverse* international student population because, "[w]e get different views and different ideas and different aspects […] students will bring in." This is the case even while in practice, much of the focus among the rest of university's faculty members and staff is to help students assimilate better into campus and Iceland, rather than emphasizing cultural exchange or difference.

Iceland was one of the original signatories on the Bologna Accord in 1999, which was designed to create a common European educational area. This included establishing common degree and credit structures, improved mobility, and increased collaboration between universities. Much of the degree structure established by the Bologna process, the so-called 3+2+3 system that required separating the BA (3 years) and the master's degrees (2 years), was already standard practice at UI, so certain aspects called for little change to align this. Curriculum and degree pathways in some fields such as Engineering

and Medical Sciences required some revamping, but most disciplines did not need overhauls.

In other areas, the Bologna process has created some significant changes; some are more challenging to implement than others. Diploma supplements were introduced, and these are handled through administrative personnel. Additionally, the change to the ECTS credit system was also primarily a bureaucratic process. Both were relatively straightforward process, despite some necessary adjustments.

The number of courses and programs offered in English has increased, especially at the master's level, and thus are more linguistically accessible for international students. Currently there are 70 graduate-level programs offered at UI and over a dozen are always taught in English – while many tracks have specific cohorts taught in English. The master's program in Medieval Icelandic studies, for example, has been particularly successful and internally praised as a model for scaling up curriculum designed for and delivered to primarily international students.

At the undergraduate level, 18% of all courses are offered in English (Icelandic Quality Board for Higher Education, 2015). That said, only one undergraduate program exists taught completely in English - a fact that is well known and frequently mentioned among most informants. This program is a B.A. in international education offered through the School of Education and has been written about in detail by one of the participants (Books, Ragnarsdóttir, Jónsson, & Macdonald, 2010). One of the purposes of this program is to give students from recent immigrant backgrounds, who often do not speak Icelandic, a path to a college degree and more specifically, to work in the field of

education – despite the degree not leading to a specific vocational credential. One interviewee posited that it is a bit paradoxical that the School of Education has the only full degree offered in English, because it is one of the most domestically oriented schools in the university. While this may currently be the status of the School of Education in terms of research and international students, if IaH develops further at the university, this program will undoubtedly demonstrate that internationalization can and must occur within domestic contexts which will highlight the importance of this sort of work that the school is currently engaged in.

Central support for international and diverse students

The International Office now purposefully and thoughtfully integrates international students into a student housing system that aims for a balanced mix of domestic and international students. This is a change from previous practice, when all international students living on campus were housed in a separate dorm cloistered away from domestic students. While most students, both domestic and international, live off-campus, those who are living on campus have access to increased intercultural contact through these housing arrangements.

In addition to integrating students in on-campus housing, the International Office has also developed and more recently, improved, a mentoring or buddy program, where domestic students volunteer to be partnered with an international student, which is run in conjunction with the Student Council. This is designed to help international students become acquainted with the university and to give them the opportunity to connect with Icelanders. The program has resulted in some positive effects (Icelandic Quality Board

for Higher Education, 2015). Another recent improvement in the support of international students has been the recent construction of a social and services hub in the center of the main campus. The original structure was built in 2006-2007 and an expansion was added on in 2012-2013 (University of Iceland, 2013).

The building *Háskólatorg* represents a major step toward a more student-centered university. Most student services are now centralized in this building including the International Office, Student Housing, Student Council, Student Registration, Career Services, IT Help Desk, and the bookstore. While this centralization has impacted all students, international students have particularly benefited with increased ease of access to coordinated services. In addition to increased physical access to the international office as well as the other student services, there is both a large cafeteria and the student pub. These sites are central meeting places for exposure and interaction between international and domestic students. International and domestic students share these physical locations. As an example, during one observation, a group of 13 Icelandic and international students were informally conversing at one of the large round tables in the cafeteria area (figure 4) about theology. Several international students were starting side conversations and teaching others in the group various elements of their respective native languages. The atmosphere in this group was one of learning and openness. Such conversations highlight the cultural exchanges that have been made possible by the creation of shared and communal spaces. Space for international students to socialize and meet on campus has

improved because of these common areas.

Figure 4. Common area in *Háskolatorg*

The more purposeful integration of international students through housing, mentoring and more accessible common spaces has also increased domestic student exposure to diversity and cultural difference at the university, though the effects and extent of this increased exposure are unknown. This increased attention to international student support has resulted in higher satisfaction, at least by one measure. According to the StudyPortals international student satisfaction survey given to students studying abroad each year, UI was graded as a 9+ out of a scale of 0-10 for the 2015 academic year, and a 9.5+ for the 2016 academic year (University of Iceland, 2016c). UI was one of fourteen universities to receive the Outstanding International Student Satisfaction award from StudyPortals.

For domestic students from diverse and immigrant backgrounds, there is less formalized support dedicated to their success. UI has an Equality Officer who organizes

the Equality Days and supports diversity broadly, including international students and domestic students from diverse backgrounds who may seek out support on issues related to equity. The Equality Officer is charged with advocating for immigrant and international students' rights at UI when such issues are brought to the attention of the office – but this is only one of many groups that require support. Moreover, this position is primarily one of advising and consultancy in addition to sitting on committees regarding equality rather than being a decision maker. Other support for such students comes only generally from traditional student service offices on campus. While there are certainly those academic and support staff on campus who provide services to such students, there are not dedicated offices to help address and champion their unique needs.

Programming and events

UI has annual events which can be considered part of IaH activities which often highlight issues of social justice and inclusion. The number of events and programming in this area has increased in recent years. The hallmark event is the Equality Days (*Jafnréttisdagar*) symposium, which has been held for the last eight years and is typically free of charge and open to everyone, including the greater community. This weeklong event in October offers a lineup of presentations, film screenings and discussion groups around issues of equality, including peoples of diverse racial and ethnic backgrounds. Events take place in Icelandic and presentations from the 2015 Equality Days, which had just concluded prior to on site data collection, included discussion on the "brain waste" phenomenon in Iceland, where university-educated immigrants are unable to apply their specialized skills to the workforce because of linguistic, logistic or bureaucratic barriers.

Other presentations focused broadly on refugees or Islamophobia in the West, which has also had an impact in Iceland.

For the 2015 Equality Days, the International Office and related entities included signs on various common area tables both on the main campus and at the School of Education campus creating discourse around different groups and identities on campus. Some of the signs were in languages other than Icelandic, which both welcomed speakers of that language and provided increased visibility of the cultural diversity on campus to other community members. One sign that was written in Chinese (figure 5) and translated as, "first and foremost, there are people sitting here," asks the reader to recognize the common humanity among people from different cultures and peoples. While similar signs addressed other identities, the inclusion of multiple languages and a focus on approaching difference in this display demonstrates how the Equality Days is part of IaH activities on campus.

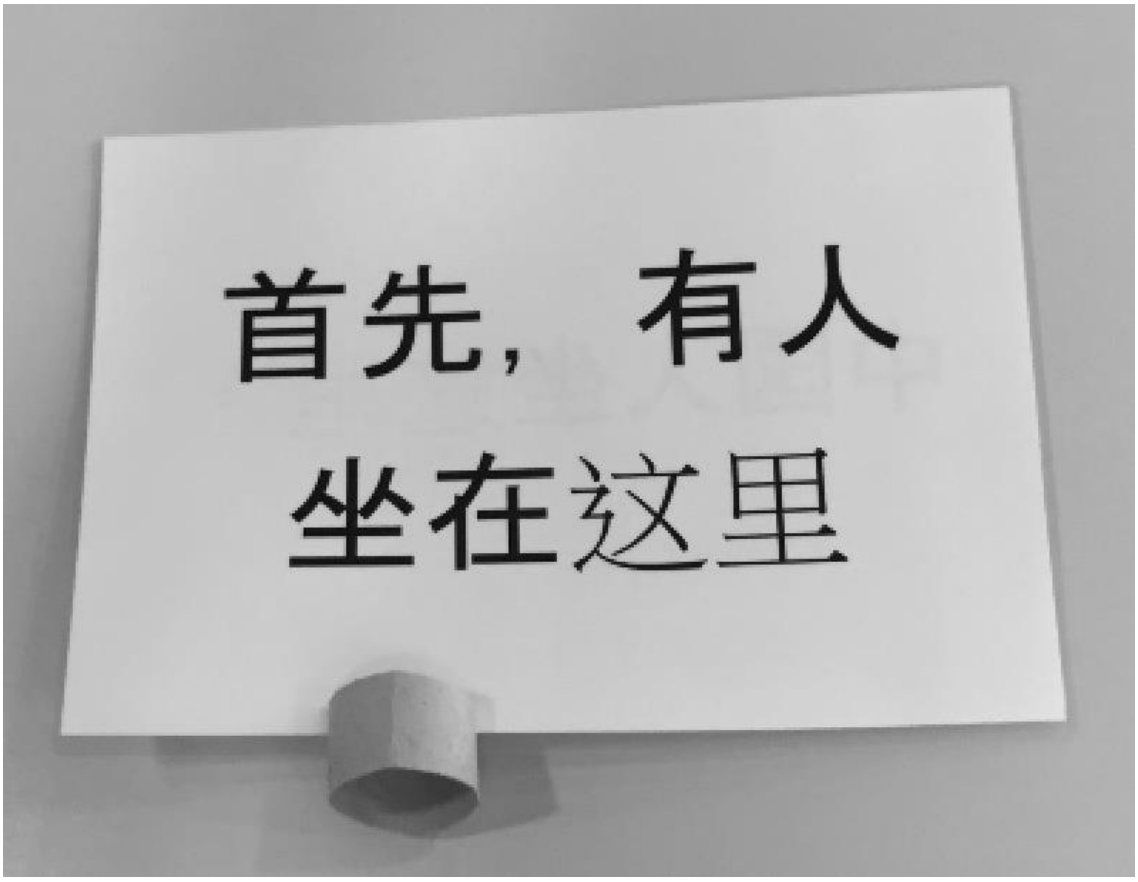

Figure 5. Table signage for the 2015 Equality Days

Another important event, the annual International Week (*Alþjóðavika*) at UI, takes place in November and is aimed at celebrating both international culture and opportunities for students and employees. As is often the case for international weeks, the daily events include the traditional "3 Fs": food, festival and fun. Activities include lectures, movies, live music and trivia competitions. During one of the days of this week called the "International Day" (*Alþjóðadagur*), the university gathers a wide range of government entities, internationally focused organizations and Icelandic companies such as the embassies of the Nordic countries, Russia, Japan and the UK; the Confucius Institute; the Office of International Relations; the Icelandic Student Loan Fund; and, the

Fulbright Office. Students can connect with various organizations and offices regarding their potential learning abroad. Other activities include presentations from the International Office on opportunities abroad including exchanges, internships study abroad programs with the approximately 400 universities that UI collaborates with worldwide.

In addition to these annual events, other campus-wide events more academic in nature are beginning to highlight issues of the theory, practice, and challenges of multiculturalism in Iceland. Recent events include the international Learning Spaces Conference (October 2015), which was the culmination of a large research project *NordForsk* spanning a number of Nordic countries practices and research around multicultural learning in European contexts. Presentations covered research in twenty-seven different schools from pre-school through the secondary level. Participants attended from both Europe and North America. Additionally, throughout the year various units and centers organize lectures from international scholars, other experts or dignitaries about a variety of topics. These lectures represent opportunities for the campus community to gain certain global perspectives.

More recently, the Conference on Academia and Multiculturalism (*Fræði og Fjölmenning*) in February 2016, aimed to highlight multiculturalism in Iceland and is the first of a series of such events. This conference included academics from the university as well as from stakeholders in the community, various municipal governments and organizations around the country. While the conference was developed through the working group established at UI in 2015 in response to the Syrian refugee crisis, the

focus of the conference was quite broad. The website stated that the purpose was to consider "how Icelandic academics and professionals can co-operate to further knowledge in this field, and how UI can contribute to the general dialogue in society" (University of Iceland, 2016a).

There are also projects that reach out to young people in Iceland. UI also hosts an annual weeklong "youth university" which offers programming and an open house for pre-college students to get them interested and excited about attending the university. While the event is not explicitly aimed at expanding diversity on campus, there is a cost to attend, and UI offers a few scholarships to children of immigrant families to participate. The administration recognizes that this is limited assistance, but it is a step toward greater investment in the immigrant communities in Iceland and they are looking to expand this effort according to UI's recently published 2016-2021 strategic plan. Another endeavor is the Friendship Mentor Project through the School of Education. Started in 2001, the project was designed to pair university and upper secondary school students with primary school children for mentoring. As of 2013, the project joined the Nightingale Mentoring Network, which was first established at Malmö University in 1997. Given the explicit purpose of the this network as an activity of IaH (Prieto-Flores et al., 2016), it is reasonable to believe that this network was part of their nascent efforts in implementing IaH and connecting with immigrant populations.

Finally, though not related directly to questions of inclusion, UI focused their 2017 three-day Staff Training Days program on areas of internationalization and related marketing. These staff training days are open to participants from outside of UI and are

conducted in English with presenters from a variety of European institutions. Presentations included titles related to IaH such as "welcoming international students," "Internationalization as a matter of course" and the "International Student Ambassador Scheme." This is one of the ways that UI supports development of staff around issues related to IaH.

Policy and IaH

No specific written policy or plan for IaH exists at UI, however the university leadership has more recently taken concrete efforts in areas of promoting equality for diverse peoples and culture on campus which can be considered a part of promoting an intercultural campus. An Equal Rights Committee was established as an advisory body to questions of equality at UI and is comprised of the chairpersons from each of the individual schools' in-house Equal Rights committee. This central committee then provides recommendations directly to the University Council and the rector and works on their behalf. One of the resolutions of the 2011-2016 Strategic Plan was to lead in areas of equality of gender specifically:

> The University of Iceland emphasizes democratic working methods and gender equality in all areas of endeavor. The University always wants to be at the forefront in gender equality. Diversity of students and employees is the University of Iceland's strength (University of Iceland, 2011, p. 7).

Emerging from this goal was the development of an Equality Policy, which documented the university's leadership role in being progressive on issues surrounding equal rights. While the 2011-2016 Strategic Plan called only for gender equality specifically, the

English version of the 2013-2017 Equality Policy (University of Iceland, 2014) developed from that plan addressed a much broader vision of equality. The aim of the policy is:

> to ensure that all individuals are afforded their rights within the University without facing discrimination that marginalises or offends any individual or group on the basis of sex, gender, gender identity, sexual orientation, age, disability, health, nationality, race, skin colour, origins, religion, views, culture or position in any other sense (para. 8).

This vision of equality covers a host of social and physical identity differences, which extends to domestic students from immigrant or diverse backgrounds as well as international students. International students are referenced again elsewhere in this most recent Equality Policy, though they are not addressed directly. What the text of the policy does not reference is developing concepts related to intercultural or global learning for students (or any other campus community member) in order to improve the campus climate around equality. Even so, the document establishes a measure in the form of a campus-wide survey about the "wellbeing of students and staff" in attempt to understand and improve the campus climate in regard to all of the various identities listed above, including: origins, nationality and culture.

The most recent five-year strategic document, which was released in Spring of 2016 and is designed to guide the university until 2021, includes language meant to increase efforts to specifically support diverse and immigrant populations on campus and in society. The language focuses on increased support for underrepresented students in

the university, university-educated immigrants and diverse upper secondary students attempting to matriculate.

In the "Human Resources" area of this strategic document, one of the stated goals is that "equality and diversity within the University community [is] promoted," which will be measured in part by the following: "[t]he composition of the student body analysed, interventions and promotions developed if systematic barriers are in place or if underrepresented groups need increased support" (University of Iceland, 2016, p. 16). This particular goal signals a pivot toward addressing the need to increase the diversity on campus and reach out to students from immigrant backgrounds who are potentially the most underrepresented population in Iceland. Any work done in this area was previously on an ad hoc or individual school basis.

The strategic plan also addresses immigrants who already have attained a university education elsewhere, but often are unable to use those skills in their new country. This so-called "brain waste" was the subject of a talk by one of the participants during the 2015 Equality Days event and is an important part of developing IaH. The strategic plan states in the section "Active Participation in Society and Industry" that one of the goals is, "Various methods employed so that expert knowledge at the University is used in decisions relating to policy making, the competitiveness and prosperity of society" (University of Iceland, 2016, p. 14). This goal is in part to be measured by "Establishing formal processes and systematic introductions to assist immigrants use [of] their university education in Iceland" (University of Iceland, 2016, p. 14), thereby

incorporating diverse knowledge and perspectives into the Icelandic society and workforce.

Finally, under that same heading, the goal of "Productive and mutual collaboration and communication with preceding school levels" (University of Iceland, 2016, p. 14) has a measure of "Promotion programmes directed towards upper secondary school students enhanced and the number of grants available for a diverse group of exceptional students increased (University of Iceland, 2016, p. 14). Many faculty members and support staff in the School of Education and elsewhere on campus have pushed for the university to increase its support of the primary and secondary school systems regarding the academic success of immigrant and diverse students. While the university as a whole has long been active in the community with individual champions supporting such support, the codification in the strategic plan is an important step in realizing such goals on a larger scale.

Informants noted that the university is also moving forward with a policy of entrance testing for non-native speakers of Icelandic who want to matriculate into the university as traditional degree-seeking students (as opposed to exchange students) and then take courses in Icelandic. The stated aim is to ensure that students are adequately prepared for the rigors of coursework in Icelandic academic language and that the university is not setting them up for failure.

One administrator noted that the university is starting to develop an Icelandic language proficiency exam to give to students who come to the university without native Icelandic language skills. They went on to comment that the university could use this

screening as a formative assessment point and funnel students who are not yet proficient in Icelandic into first year intensive language courses to prepare them for fulltime coursework in Icelandic. Overall, the strategic plan demonstrates an interest in creating a more inclusive campus using concrete measures that would provide more fertile ground for intentional intercultural learning and practices of IaH.

Research: working groups and centers

In addition to the central and school-based equality committees, UI has several support and academic staff driven groups on campus that work around issues related to multiculturalism and connecting with the immigrant community – with a strong focus on both disseminating and applying research. One of these is the Academia and Multiculturalism working group, which was established in the Fall 2015 initially in response to the Syrian refugee crisis and brought together by the International Office. The working group brings together representatives from the administration, each of the university's schools and the student government. The group's homepage states that "[t]he working group was conceived as a forum for gathering expertise within UI in the field of multicultural studies with the aim of building bridges and spreading the knowledge that UI has to offer." I observed the initial meeting, which occurred on one of the last days of the data collection at the university itself. Each of the representatives from the different areas gave an inventory of the resources that their units already have in place to help with the refugee situation specifically. Since that first meeting, the group has broadened its mission to consider issues around immigrants, refugees and those seeking asylum. As mentioned above, this group organized and hosted the Conference on Academia and

Multiculturalism, which is one in a series of seminars around questions of immigration in Iceland. As part of the group's effort to bring their work to a wider audience in Iceland, these seminars were video recorded and are available on YouTube. More importantly, the homepage for this group lists contact information for members of the group as well as highlighting related research by faculty members and graduate students. This homepage which is also public facing then represents one of the only consolidations of such information at UI.

Beyond the Academia and Multiculturalism working group, two university centers are particularly focused on issues of cultural diversity and immigration as well: the Centre for Multi-Cultural Studies in the School of Education, and MARK - the Centre for Diversity and Gender Research in the School of Social Science. Centers at UI frequently serve to highlight one or two faculty members' research and raise their profile. They have a multifold mission, which includes being a forum for research in their respective areas, offering support and consultation as well as disseminating related research through public lectures and publishing scholarly articles. These efforts then are part of a larger and increasing research focus on questions informing inclusion and immigrant-related aspects of IaH, such as: immigrant social integration, support and experience; development and support practices for diverse students in the primary and secondary school system; language use and development; broad questions of social justice and equity; and intercultural communication.

Teaching and curriculum

There is currently no office, plan or position on campus that directly addresses internationalizing the curriculum. Incorporating material and outcomes related to global learning is largely an instructor-by-instructor endeavor. Neither is there a central mechanism for denoting which courses have been or are being internationalized, so gauging the specifics of internationalization in the curriculum is challenging at best. According to the university's website on graduate programs taught in English, there are twenty-three programs that are designed and marketed to both international and domestic students, at the master's level and always taught in English. Another twenty-six are listed as "available in English" and nine listed as "Foreign Language Programmes" (University of Iceland, 2017). However, programs taught in English – or any other language – are not a suitable proxy for measuring the internationalization of coursework despite prevailing views on campus that they are one in the same.

Despite the incomplete picture of internationalized curriculum, improving teaching is becoming a more deliberate and centralized effort at UI and this has significant implications for IaH and internationalizing the curriculum including more inclusive classrooms for diverse students and exposure to new perspectives through diverse teaching methods and content. This emerging focus on teaching is primarily in response to the Quality Enhancement Framework report issued in April of 2015 (Icelandic Quality Board for Higher Education, 2015) on the institutional-level review of UI. One informant from the Center for Teaching and Learning (CTL) noted that this recent messaging about improving teaching is having an impact as more faculty members are seeking out resources to help improve teaching:

> […] the more our services are sought after, the more I see it as an indication that people are getting engaged and more interested in their teaching. And you can really see quite a lot of difference in that […] the teaching is being pushed a little bit on the top of the agenda. Maybe as a counter-act to a very heavy research orientation we have had for the last six years or so, ten years maybe.

These efforts are being implemented in large part through the university's Center for Teaching and Learning with support from the administration and central committees such as the Teaching Committee and the Quality Enhancement committee. Part of this new emphasis is a shift in orientation toward more student-centered learning. This shift is affecting some faculty members' perceptions on teaching as a whole, as the CTL informant noted, "so it's […] moving from the role of you doing everything and it's all about you, to saying it's all about them - and as soon as you do that, you start to think who are they then?" While it is certainly not the case for all coursework and classes, the dominant model at UI has historically been teacher-centered lectures stemming from traditional European modes of instruction. With that move to focusing on student needs and identity in learning, the CTL informant believes represents a significant change to the approach in teaching as well as content and curriculum design.

Out of this increasing emphasis on student-centered learning have emerged conversations and subsequent efforts to employ multiple and diverse methods of instruction in order to meet students where they are academically while delivering content in more effective ways. CTL has created a variety of development courses for faculty, which include considering new ways of teaching courses and connecting with

students to see their perspectives. One of these development programs is a ECTS credit diploma organizationally housed in the School of Education but run out of the CTL. The diploma program is a series of three courses intended to help academic staff develop their teaching practice through theory and experience. The informant from the CTL reflected on the impact of one of these experiences the faculty member participants go through:

> One of the assignments that we have in our course is that academics that participate […] - there's a discussion with the students. We ask them to go and interview a group of students […] within their program. Just say […] "what are your expectations? […] and it's always our experience that they come totally like thrilled about that task. They're going like "I've never talked to students", they were so [*gestures excitedly*]. So, […] we try to increase a dialogue with students and respect for diversity within the student groups.

Interest in the craft of teaching is increasing and these courses and workshops offered through CTL play a significant role in both messaging about and the development of multiple teaching methods. These workshops for academic staff embodies not only a push for student-centered learning, but also an attempt to help participants recognize difference in the classroom. The informant explains further that viewing students "as a multicultural group" is the basis for all their workshops and courses. Multiculturalism here understood as difference, in circumstances or life, not necessarily regarding race or ethnicity. They went on to reflect on the efforts to help faculty members see all groups of students as diverse:

> [I]n our reading texts, in our courses, we have maybe one text that has to do with you know, multicultural in the sense of ethnicity. And that's usually not a big issue here. I mean, it just, kind of all white people here. But […] it's like the baseline of all our things that you have students that are very different from each other, in regards to how they study, what […] their background is, how their understanding of the discipline is and how their situation is like financially, and family wise and so on. And that is something we promote in all of courses, and actually trying hard to […] fight against academics' notion that everybody is the same or that "they are all like me when I was here 30 years ago.

The key is that difference is starting to be recognized for what is it: that students are not monolithic, rather a diverse group, is strengthened by the increased messaging and calls that faculty, especially new hires, to participate in such development courses. The informant also noted that this effort targets part-time instructors as well, so that the entire body of instructors at UI can be reached. Alignment of messaging and practice is still evolving; however, the CTL is seeing an increased interest from instructors in these development courses even while they are establishing what diversity is in the classroom and why it is important. Such acknowledgement of diversity in any form, is an important step toward recognizing and valuing cultural difference in the classroom and therefore is and of itself a practice of IaH. Moreover, employing multiple teaching methods allows for new perspectives because students are exposed to the various cultural aspects of different teaching activities and builds student experiences which add to multiple and diverse perspectives. As evidenced by interview data that the CTL informant and several

faculty participants agree the development and implementation of multiple teaching methods lays the foundation for increasing integration of students from different cultural backgrounds, for new types of instruction and for strengthening equity in the classroom.

Movement toward more student-centered and systematized teaching is occurring elsewhere as well. Each school is slated to have their own in-house teaching and learning expert following the so-called Helsinki model which will allow instructors easier access to theory and methods that can be more tailored to their disciplines. Additionally, explicit learning outcomes are being developed and included in course syllabi, though one informant noted that such outcomes have not always been well-deployed in practice despite this being a formalized part of the Bologna process. Messaging from CTL now is framed around encouraging faculty to focus on what they want students to come away with from their courses. This shift in rhetoric is reportedly reducing some barriers that faculty are having with the implementation of learning outcomes. Other processes and improvements related to curriculum are developing too, including messaging around consistent assessment and evaluation of degree programs and responsiveness to student feedback about their courses and the academic environment. While these measures are not necessarily directly related to internationalizing the curriculum, being more mindful and deliberate about the entire enterprise of teaching lays a crucial groundwork for the potential of (re)examining content, purpose and outcomes against broader frameworks and global contexts.

Beyond these broad approaches to teaching and learning, there are some curricular approaches and advances related to IaH that are particularly noteworthy. An

increasing number of faculty at UI have more comparative perspectives in both teaching and research as opposed to more parochial views which have historically dominated teaching and research. This is evidenced not only in comments from a number of informants, but also in the increasing number of programs and courses in the course catalog which state a comparative basis in the course material. The Faculty of Social Work is engaged in efforts to support the national social work system by reportedly developing a new diploma in multicultural social work in cooperation with other departments in the social sciences. Other related projects at UI include Icelandic Online, a survival language course for new speakers of Icelandic, which is available to the public. There is also a master's degree program that has been established for those who want to teach Icelandic language to adult learners in particular.

Support and practices regarding international staff

One final aspect of university practices related to IaH at UI that requires brief discussion concerns international academic staff. Most faculty members are native-born Icelanders. One administrator pointed to this as a baseline internationalization of the faculty members at UI. They noted that, as a university, "[o]ur strength, in a way, is that most of our faculty has been educated abroad." Since UI has only recently offered doctorates in numerous fields, most faculty members have completed their doctoral work abroad, typically in the United States or elsewhere in Europe. With the recent shift in global positioning, the university is hiring an increasing number of researchers and faculty members who originate from abroad.

The university has a goal to attract foreign academics and to hire the best candidate for a position, regardless of national origin. Having Icelandic language or cultural skills is becoming less of a central factor in such decisions for certain units, particularly within the School of Natural Sciences. Successfully recruiting international candidates has also meant that the International Office now aids in logistical matters for new hires such as applying for work permits (for those coming from outside of the EU) and relocation assistance for settling family or other related services. In addition to these services to hire international academic staff, one of the measures for "Progressive International Collaboration" in the 2016-2021 strategic plan reads "Increased support to enable foreign academics to stay/work at the University for short periods," which also increases the international academic population on campus.

These international faculty members or guest lecturers are often teaching domestic Icelandic students or mixed classes and then represent another touchpoint for international or multiple perspectives in the classroom, even if the course or program has not been through an in-depth process of internationalization. One informant pointed to the increase of international instructors over the past 10-15 years as being an important vehicle for bringing intercultural learning and internationalized curriculum to the campus. They noted that some of those instructors had been to numerous countries, living in different cultures. Moreover, the informant stated that those instructors incorporate their experiences into the classroom and the campus.

Situational Factors for IaH at UI

Like many top research institutions, internationalization at UI is understood and promoted in terms of international reputation, research collaborations, and flows of people in and out of the university across Iceland's borders. This understanding is, in part, due to the historically domestic focus of the institution and the more recent increased attention to international contexts that has occurred in recent years. With the rapidity of changes at UI in the still emerging international-facing focus, the university must focus attention on a wide-range of complex issues and competing pressures. These key situational factors include: effects of the 2008 economic crisis at UI; internationalizing curriculum; international and domestic integration; and complex questions of dominant culture and language usage.

Impacts of the economic crisis to UI

The broad effects of Iceland's economic crash in 2008 have been well-documented (Durrenberger & Pálsson, 2015). Triggered in part by fallout from the housing mortgage crisis in the United States, Icelandic banks, which had been significantly overleveraged failed within days and the stock market crashed overnight. Nearly one of every two businesses went bankrupt. While there were likely countless impacts to UI due to the economic crisis, participants and administrators focused on a handful that provide context for the current environment at the university. One of the most visible and enduring impacts of the 2008 crisis on the university are the markings of new construction which have now gone untouched for years. The university started constructing a new building just prior to 2008, but then stopped because of the lack of funding due to the economic crash. This construction was intended to be a joint project

between the University and the Ministry of Science, Education and Culture. The building was to include the new Centre for Icelandic Studies for housing scholars working on the preservation and advancement of Icelandic language and culture. The Árni Magnússon Institute for Icelandic Studies and the Department of Icelandic and Comparative Cultural Studies were supposed to be moved to this building. The indefinite pause in construction of a new building for these units on campus, which study and preserve important aspects of national identity and the culture of Iceland, symbolizes the extent of the disruption the crash caused to both UI and the country. While less visible, but perhaps more detrimental to IaH, the plans for constructing a new School of Education building were also put on hold. The university had committed to move the School of Education to the main campus, but the crash stalled the realization of those plans. While there is interaction between the School of Education and the main campus through advisory committees for example, the economic crisis has delayed the more significant physical and academic integration of the School of Education with the other four schools on campus. While the location of the school is still a significant challenge, the goal of transferring to the main campus has been re-affirmed and highlighted in the 2016-2021 strategic plan (University of Iceland, 2016d).

In addition to issues of financing for construction, funding for daily central operations and budgets has been significantly affected as well. One administrator detailed some of the challenges in these areas, but also optimistically asserted that the university has been able to navigate the troubled waters, saying:

> […] things are difficult because we had financial constraints. At one point, we had 20% decrease in funding from the budget from the government; 20% increase in the number of students. […] ok, we lived through that, we are still, in terms of our budget, we are below what we had in 2007, but we are […] trying to work with the government to improve that. […] because of the *krona* was devalued so much, […] for our agreements where we had agreed to pay something, it doubled maybe overnight - almost. It's […] less dramatic than that, but like a subscription to foreign journals and things like this. It was difficult. But, I would say we are fairly successful with overcoming this.

Without tuition revenue from students for support, the increase in students by 20% challenged a system, which had already been stressed by substantial spikes in prices for materials and services while receiving reduced funding from the government which continues to be less than even pre-crisis levels. The preface to the 2016-2021 strategic document calls on the government to follow through with plans on future funding:

> On the centenary of the University of Iceland in 2011, the government set a target of gradually increasing funding to the University to a level that is comparable to other Nordic universities. This target was later reiterated for the higher education system as a whole in the Policy and Action Plan from the Science and Technology Policy Council. Reliable funding for the higher education system is a key investment in Icelandic society. It is therefore crucial that the government's commitment of support for the University is honoured. Higher education is a wise investment and both national and international reviews have confirmed that the

> University of Iceland is an efficiently run institution (University of Iceland, 2016d).

Another negative impact from the economic crisis mentioned by interviewees was the increased strain on faculty members. Faculty members were encouraged to increase productivity because of the new focus on rankings, but the timing of this push coincided with the economic crisis and added significant pressures. With an approximate 20% increase in students, and 20% decrease in funding, work life as a faculty member became more challenging. One participant lamented this difficult position for academic staff to do more with less:

> We're actually in the top 300. That's not bad, to be in this position. But the university has been putting a lot of work into this, trying to stand alongside and compete with other universities in other countries. It's had a cost in that it happened at the same time that the crash took place which has meant and people have been encouraged to work more, do more, publish more, get more grants, work international projects at the same time the wages have been going down and they've been taking in more students.

The increased number of students meant that some class sizes were increased while institutional messaging focused on encouraging faculty members to write and secure more grants for research. While they did not link their rationale of being overworked to the impact of the 2008 economic crisis directly, the number of potential participants who responded with this reasoning points to the ramifications of this perfect storm of internal and external pressures. The 2016-2021 strategic plan also addresses this issue of

workload under its section titled “Teaching and Learning.” Here, one of the stated measures to reduce the workload and increase the quality of teaching is:

> Evaluate ways in which workloads can be reduced and the quality of study programmes may be increased by revising student admission, increasing the number of teaching staff, increasing efficiency in study programs increasing collaboration between or merging of academic units.

While the university has significant plans to improve the workload for academic staff through a variety of initiatives, current challenges persist – some of which are beyond the university’s control. Faculty members are still expected to secure international grants in an increasingly competitive environment despite the potential reduction of available funds based on current political climates and realities both in Europe and in the United States, while continuing to improve teaching, develop new programs, and serve in various advisory capacities to the university and greater community. Burnout was mentioned by various people throughout the data collection.

Finally, some informants reported increasing challenges for both undergraduate and graduate students going abroad due to the crash as well. One administrator noted that “Icelandic students were hesitant going abroad because of the currency crisis” and that it was a significant “stumbling block.” This challenge was in large part because the amount of funding provided at home to go abroad would make it difficult for students to make ends meet. One participant commented that in their unit, they used to expect master’s degree students to go abroad as part of their program, but the crash forced them to relax this messaging. This same participant maintained that the university ought to more

strongly reengage with sending students abroad, indicating that there are still struggles in this area. Again, the current strategic plan addresses this gap by calling for an increase in both undergraduate and graduate student study and collaboration abroad. Despite the clear negative implications of the economic crisis, one informant noted there was at least one upside: Iceland became a more attractive option to international students who could now better afford the living expenses in the capital. The international student population increase in the years after the economic crisis reflects this reality.

Internationalized curriculum

As with many such institutions, barriers to one of the key activities in IaH, Internationalized curriculum, are both structural and individual. The increased focus on teaching has not reached a large enough audience according to some informants and despite the efforts toward incorporating explicit learning outcomes as part of that messaging, there are no common learning outcomes for undergraduate or graduate students which focus on global learning or intercultural competence for curricula to map onto. Such learning outcomes – like the curriculum itself and when they exist, are often in the hands of individual instructors. With no centralized office or formal systems working directly on IaH, one administrator readily acknowledged that work is needed on internationalizing the curriculum:

> So, the faculty members can play a significant role in developing their courses to become international, especially at the master's level. But like I mentioned, we, we need to do more there, it's our weakest point, we need more courses uh, and it's understandable because we are a relatively small university compared to the University of Minnesota, for example, and we cannot have everything.

With institutional attention spread across a wide-array of recently developing areas and significant external pressures, there is limited organizational headspace or capacity to develop more formalized efforts related to IaH. The bulk of the international curricular efforts are directed toward expanding programs taught in English, which increases the potential number of international students but retains primarily Icelandic or at best Western viewpoints. Another informant asserted that in terms of IaH broadly "we

probably don't have [a] very strong attitude towards this." For the limited amount of curricula that moves beyond this mold, development has to balance continuance of important national perspectives, many of which emanate from UI as the single national university, against comparative international perspectives which can help students make sense of multiple knowledge paradigms. However, there are pockets around the university where global learning is being infused and there is increasing opportunity to develop this further.

Beyond some of these larger structural and organizational issues, there are individual challenges for instructors as well. One informant noted that a significant concern is that historically, many instructors are only familiar with teaching a student body that is considered homogenous and "just like them." They are also working within a system that has been built and maintained around such perceived homogeneity. These instructors now face the task of shifting their own perceptions and approaches to recognize diversity that already exists among traditional domestic students in their classroom. The shift to incorporating multiple methods in the classroom in active recognition of such diversity is slowly developing and, in some areas, met with resistance. This informant lamented:

> The majority of students, especially in social sciences don't feel as though they receive instruction in multiple methods. However, the university's current policy promotes multiple methods of learning - isn't happening in the classroom. They are still very lecture-oriented: pour information in and regurgitate information out. Some faculty who have tried to implement class projects as teaching have been

> corrected by their head of faculty, saying that's not the way that teaching is done here. This policy of multiple teaching and learning methods isn't reflected in the promotion and tenure system and in addition to the culture; this is why it isn't implemented widely.

With discipline-based and culturally historic rationales for keeping lecture-based teaching methods in the classroom, there is a struggle to provide external motivation for moving into multiple methods across the university, which has ramifications for cultural diversity and inclusion.

While moving toward more student-centered learning itself is no simple feat, the increasing cultural diversity from international students and eventually more domestic students from immigrant backgrounds, presents an even greater challenge. Indeed, some interviewees believe that many instructors are less conscious of the unique needs, skills and backgrounds that international students bring into the classroom, as one informant asserted:

> […] I think that when it comes to students from other countries or other cultures, if you call that kind of multiculturalism – they are taking […] good care of them in regards to finding housing or needing support and so on, but I'm not sure that they are uh, teachers aren't very much aware […] that you need to address their needs in order that you might use their specialty […] to advance whatever you have there.

Some instructors may not be as attentive to the distinctive needs and strengths, but they are aware of some of the more easily observable challenges present when attempting to

teach using the same methods and styles in a more culturally diverse classroom when historically, most students have been relatively more culturally homogenous:

> We get different views and different ideas and different aspects, and you know, students will bring in. It's interesting. I think and also […], teaching in an international classroom, you know that's one thing that I know some teachers have problems with. […] In the beginning, we're a very homogenous society so, you would have a classroom of Icelandic students that all have a very similar background.

This informant continued by talking about the other side of this equation, that international students also face challenges navigating the Icelandic-centric environment where they are not familiar with the protocols, strategies and unwritten cultural rules:

> And […] the culture of studies, of education are also - it's a cultural thing. How do you interact in the classroom, how do you take exams, how do you write papers, how do you do - you know and then suddenly you have you know, maybe even, I don't know, 10 different nationalities. […] it's interesting to think about it, but it could be quite challenging for everyone.

Challenges then exist for individual instructors in both adjusting their own methods and understanding of teaching in a multicultural classroom, while also communicating the institutional cultural norms to international students who come from a variety of backgrounds with educational experiences that may be quite different. While the institution can adapt to incorporate a variety of learning backgrounds and develop systems that are more culturally fluid, there is a clear need for international students to be

actively supported in learning the culture of institutional academic practices. The barriers to internationalized curriculum then are located both in the organization and in the individual instructors, which are often difficult to tease apart for isolated improvement when, actually, one is constantly informing the other; any advancement for IaH must address both.

Integrating international and domestic students

Some scholars argue that IaH does not necessitate international students, yet integrating them into the campus is an opportunity for domestic student contact as well as the diversity and inclusion aspects of IaH. The challenges of integrating international and domestic student populations at universities is well documented (Harrison, 2015). The university has made substantial advances in this area as described previously, and yet, there are still opportunities for increased integration of international students with domestic students. Icelandic undergraduate students tend to be older than their international counterparts and are often married with relatively more commitments. Many domestic and international students, both undergraduate and graduate, live off-campus as well. Therefore, even with new spaces and efforts to increase interaction, in dormitories and common areas, interactions between domestic and international students on campus is limited. This extends even to academic events aimed at the entire campus community. An informant from one particularly internationalized master's program explained that many international students show up to public lectures whereas the Icelandic students rarely do because they have job and families. They went on to lament that they see very

little interaction between the two groups in their program, which was "too bad" because there is a lot of fertile soil for cross-discipline learning.

The challenge of forming relationships between domestic students and international students is also informed by cultural differences. One participant noted that Icelanders at UI often have the same group of friends and acquaintances that they knew from their previous schooling and childhood. This provides less intrinsic motivation for them to introduce themselves to new people and make new friends, unless there is a specific need for it. The concept of active cultural exchange with others on campus is not a primary concern, which one informant addressed in contrast to the dominant focus on numbers:

> [W]e are saying, oh we're doing well in bringing in international students and […] I'd been to some presentation where they're really discussing international students in terms of […] data saying, oh how many of them are on their own, how many of them come because they are invited or because they are ERASMUS and so on. So […] it's a number that we want to be high, you know, it's but then you never say, what do you do with them when they're here? You know, it's not – what's the use in the university in […] broadening our horizons? […] there's a lack of discussion on that. And that same goes for the staff.

This minimal interaction is supported by comments from a group of International students in one of the participant's classes I observed. They stated that they have virtually no interaction with Icelandic students at the institution, though they do have relationships with Icelanders outside of the university. The disconnect between these groups is

highlighted by international students' relatively low profile. A number of informants used the word "invisible" when talking about international students on campus and in the classroom, particularly. Others noted these international students' general disconnect from the campus community:

> So, I think there's been this sort of idea of internationalization where we get all these great people and we look really great cause look we've got the African and the Indians and the English speakers and the, you know, Pacific Islanders and whatever people are and we're graduating them all but we're not necessarily – they're not part of anything. There's no sense that they're part of anything anywhere. There's the International Office, but you know you never see them, you never hear from them.

The same participant went on to talk about their efforts to help these students integrate as often they can be sidelined:

> [W]e share [cultural aspects of Icelandic society] to get them more involved because otherwise […] they are kind of marginalized, I mean it's without a doubt this is a very marginalized group and underserved in a lot of respects.

That such students are marginalized is reflected in their actions as well. During observations of the participants' classes, I noticed that international students (and particularly non-white) would usually sit together even if they did not share common heritage. The lack of regular cultural exchange then extends from all groups with international students (and domestic students from immigrant backgrounds) missing

cultural capital to integrate and non-immigrant domestic students with less motivation to expand their social circles with those at home.

Challenges in integration between student groups also extend to the classroom where a significant piece of cultural capital at UI is the Icelandic language. The limited number of classes offered in English, especially at the undergraduate level, means that many of the university classes are only offered in Icelandic. This makes it effectively inaccessible to international students who rarely have a strong enough command of Icelandic language to participate. Certain programs and courses do have a mix of international and domestic students, but others that are intentionally designed for international students or those marketed to them are majority or solely international students. The BA in Icelandic for Foreigners is one of the most popular courses of study at UI (Halldórsson, 2017), which while this is a positive for those trying to establish employment in or with Iceland, there are few if any domestic students in this program. As such, there are systemic barriers to overcome in order to increase contact, much less numerous opportunities for significant cultural exchange, between the two groups.

Hierarchy of equality.

Another challenge to IaH at UI is a hierarchy of equality. Highlighting Iceland's long history of relative homogeneity, the push for equality began with women's rights, which was the most visible issue, in part because of sheer numbers. One informant asserted that 60-70% of equal rights efforts have gone toward gender. Gender receives attention in reporting in part due to national legislative actions, which require UI to report on this characteristic. The UI Equal Rights Policy addresses this disparity:

> …sex is unique when it comes to the recording of information. In accordance with the Act on Equal Status and Equal Rights of Women and Men no. 10/2008, the analysis of statistical data by sex is one of the legal requirements for fulfilling the objectives of the Act. On the other hand, there is a general requirement to respect the right of every individual to comment or not comment on other factors, such as disability, origins, health, gender identity, sexual orientation, religion, political views or culture. Generally speaking, therefore, it is not possible to require the University of Iceland to regularly record and analyse information on different groups in the same way as is done with sex. Nevertheless, it is important to seek ways of satisfactorily highlighting the numbers and positions of individuals belonging to different groups (University of Iceland, 2014, section 4, para. 3).

The reporting of only campus community members' biological sex provides evidence that this area is at the top of the equality hierarchy, even if it is mandated by the government. This is also supported by the number of groups and individuals, including research and centers, that are devoted to these matters. Additional evidence comes from the number of services or measures presented in the Equal Rights Policy focusing on this issue. Using these criteria then, disability rights may be considered the next most visible and supported areas, and LGBTQI rights occupy the third position. Cultural diversity as a plank of equality is only starting to become a prominent theme and comes in at the bottom of this hierarchy in the university. Events such as Equality Days as and the Academics and Multiculturalism working group and recent conferences are increasing the visibility of cultural, racial, and ethnic diversity issues.

More importantly in this challenge, the University Council, which passed the policy, maintains a broad view that characteristics outside of biological sex are confidential. While this stance respects the privacy of individuals, the lack of data creates a vacuum of reliable quantitative knowledge about the struggles or success of these students. Additionally, there is no benchmark from which to determine whether interventions and support systems are needed for improving their experience. While there are cultural reasons for this position, it poses substantial challenges for inclusivity, diversity and cultural exchange aspects of IaH. As an example, this means that domestic students from immigrant backgrounds who register through the traditional channels have less assistance in navigating the complex systems of the university. This is because they are not identified and do not have the cultural capital that their traditional domestic-student counterparts do to help promote success. While the lack of dedicated personnel to this issue reflects the presumed small percentage of such students who have completed the requisite schooling to enter UI, it also reveals the unknown number of students from such a background who have successfully matriculated. Despite these daunting challenges, significant evidence exists that both central administration and faculty members are actively looking for what could work better and feasible next steps to improve the inclusive and international environment on campus.

Disconnect among champions of IaH

Despite the tightly-knit nature of Iceland's society and UI itself, as a foundational center of research and learning for the country, there is a lack of integration or sometimes even knowledge among faculty members of others who are doing work related to IaH.

Several participants noted that they were eager to see the results of the study to learn about who else was doing this work on campus because they were not sure who this would be. While is it likely that many of the participants themselves know each other and their work, there is only limited cross-discipline discussion amongst faculty from different schools in this area. Many participants and informants found it difficult to point to more than a handful of others on the campus who are engaged in practices of IaH. One campus community informant who is well acquainted with multiculturalism and immigrant issues in Iceland stated that they were unfamiliar with who on campus was doing work related to IaH in the classroom. They pointed to the research certain anthropologists were conducting, but nothing else. When asked whether many individual professors were reaching out to immigrant populations, another informant responded, "I don't think so – and I don't think it is anything that is [being] done […] in a systematic way." Despite the evidence of work in this area, this disconnect between various champions of IaH was a frequent theme in conversations and interviews.

Not only is there limited knowledge of individuals working in this area, but also there is little knowledge of how such education is already taking place in classrooms, even while such outcomes are often not explicitly stated as learning objectives. Several potential participants declined to be involved with the present study stating that they did not believe they met the sample criteria because they did not see how their work intersected with IaH; this was despite being identified by my own evaluation and that of several other knowledgeable people on campus as champions in this area. Many informants on the main campus were not familiar with coursework that intersects with

practices of IaH taking place in the School of Education for example, which is siloed in part because of its physical location, but also because of the natural challenges of interdisciplinary cooperation among academic disciplines in their approach to teaching and development. Struggles in advancing cooperation across units in working on activities related to IaH is less a lack of desire and more a matter of time, resources and organization; this siloing however has not gone unnoticed. The recent Academia and Multiculturalism working group was established in part as a response to understand the university's extant resources regarding immigration and inclusivity.

Language

A final key challenge in advancing practices and goals related to IaH relates to the language of instruction at UI. As the national university, UI is situated as being simultaneously a staunch preserver of the past and Icelandic identity as well as a progressive international university, collaborating and connecting globally. While these two positions are not necessarily at odds with each other, choices in language usage provide difficult decisions and complex pathways for moving forward. The recent Quality Assurance report issued by the Ministry of Education, Science and Culture highlights this tension:

> UI's stated ambition to evolve towards a high-ranking international research institution has led to an increased international presence among both academic staff and students, together with pressures to publish in high-ranking journals published in English. At the same time, the University is very aware of its national role in preserving Icelandic language and culture, and there is an

> undisputed need to be able to communicate professionally in Icelandic within professions such as, for example, nursing and school teaching. This inevitably leads to some competing pressures and difficult decisions concerning language of instruction at the different levels of study (Icelandic Quality Board for Higher Education, 2015, p. 46).

The report was published in April 2015, just prior to data collection and while offering no solutions, provides a realistic assessment of the challenge language presents for the institution. Not only does the university have a general charge of preserving Icelandic language, but also they are required to do so by law. The Icelandic government dictates that courses at UI will be taught in Icelandic, yet there are numerous courses taught in English because there is an increasing number of international students without sufficient knowledge of Icelandic.

The question of what internationalization means, both for the participants as well as administrators, resulted in a many of those interviewed commenting about which courses should be taught in Icelandic and which should be taught in English, how often, by whom and to whom. One of the participants highlighted the struggle in adopting a suitable language policy:

> Should it be – if we're going to be an international university and we're going to be internationally competitive – should the main language of instruction of the university be Icelandic or should it be English. And what happens if we decide it's English and we go against the law which says that it should be in Icelandic? You know and so, it'll be interesting to see the dialogue.

As mentioned previously, UI is *the* national university and it is therefore understood to be the university for the "nation." This plays out frequently in public discourse and is used as leverage to support a variety of causes, including those on both ends of the spectrum and language is undoubtedly the most visible site for this tension. There are those who argue that because UI is the national university, the language of the university (and therefore, instruction) should be primarily (if not solely) Icelandic, the official national language. The relatively low number of total Icelandic speakers in the world adds urgency to this argument. Another informant commented on the current opposition to changing the language of instruction:

> I mean there are some issues to consider when you talk about this, Iceland has a national language policy, called *Íslensk málstefna* and it's a policy that is […] approved by the parliament, so that some people oppose very strongly that – recently – that the University will teach in English. We are an Iceland[ic] University, we should […] have classes […] in our own language. So, that is something you have to deal with.

Ever since the early settlement of Iceland, language has played a particularly prominent role in Icelandic identity. However, in the face of new Icelanders from immigrant backgrounds along with new immigrants arriving who are now part of the nation, an important question has become what does it mean to be "Icelandic?" Those on the opposite end of this spectrum then argue that more courses and programs ought to be offered in English as the University is for everyone, including those students from an immigrant background who may not speak Icelandic well or at all. They should be able to

learn in other languages. It is argued that this means more open and supported access to immigrants or children of immigrants. Of course, there are many immigrants in Iceland who speak neither Icelandic nor English sufficiently enough to enter the university and that adds to the complexity of the issue. Yet, the question centers around the increasing use of English as a dominant global language in Iceland. Administrators and academics struggle to settle on answers for best supporting both domestic students from immigrant backgrounds as well as international students:

> It seems to be me kind of odd that you would take a group of people that really need to be merged into the culture and have them separately in a course, […] know this is, this is not easy. […] I don't know, maybe we should just move totally away from Icelandic, but it's a… it's a tough decision, and we haven't quite figured this out how we're going to do this.

Students who are trying to learn without knowledge of the local language are being segregated because of the language barrier, rather than being fully integrated into courses developed for all students. However, there are also concerns that these "separate" courses have a negative impact on Icelanders as well. One participant commented that some are worried that such courses developed for international students and taught in English, reduce opportunities for Icelanders:

> I think that [pause] people have a hard time sort of mirroring this idea that if we offer these courses for these, this other crowd, this international crowd, then we're taking away something from the Icelandic students. Instead of seeing it as an opportunity for both individuals […]. Instead of offering a course that Icelandic

> students could also participate in and then have a broader academic experience without having to do the study abroad aspect or even with having that study abroad aspect. I mean you get, you get different experiences that way. And I don't think that a lot of people see that.

The focus on increased opportunities for all students moves the question of language at UI closer to the heart of IaH. Courses taught in English could be an important space for cultural exchange and exposure to differing worldviews for the majority of domestic students who do not study abroad. While creating these spaces yet, the serious question of Iceland's need to educate and develop its own people in their native language as well as the more long term threat of complete loss of Icelandic language remains, especially in the modern digital and globalized world where Icelandic is increasingly shut out (Andrews, 2017).

The signage at UI is an apt and visual example of how this tension around language playing out. Much of the signage on the main campus is in Icelandic as well as English. This includes posted maps for getting around on campus, names of offices and many announcements. The student services and central hub *Háskolatorg*, for example, has crossroads signpost with placards pointing in the directions of various buildings or units on campus (figure 6). The directions are in Icelandic on the top, with English underneath and in a smaller font. This style of language presentation is repeated for the student services office as well. The prominance of Icelandic demonstrated by use of the larger font, and the first in order shows that the campus is still for the Icelandic people first and foremost. At the same time, including English below allows for greater

accessibility for those who do not speak Icelandic and an educational resource for students learning Icelandic to have an immediate translation. Recycling instructions in the cafeteria are also provided in both languages in a similar manner, though the emergency escape plan is only in Icelandic.

Figure 6. Signage on the main campus with directions to various destinations

Some signage reverses the order of the languages such as posters in the the student pub, *Stúdentakjallarinn*. One poster offers a quote from the United States American author and educator Helen Keller which reads, “Alone we can do so little; together we can do so much,” with English in large font while the Icelandic below in

smaller font (figure 7). The Icelandic below however, is not a translation – rather it says, "Let's help out and put our things away." This quote by Helen Keller was repeated on several posters and signs throughout this communal space. With messages about unity and togetherness prominently in English, the student pub is projected as a significant space for welcoming and including international students and others who may speak English, but not speak Icelandic – even while the Icelandic sends a more practical message about cleaning up after yourself. Other signage is mixed, either only Icelandic or only English, especially in the community bulletin boards below the building *Gimli* which is connected to *Háskolatorg* by an underground tunnel. These signs are mostly posted by student organizations, community members or other affiliated identities.

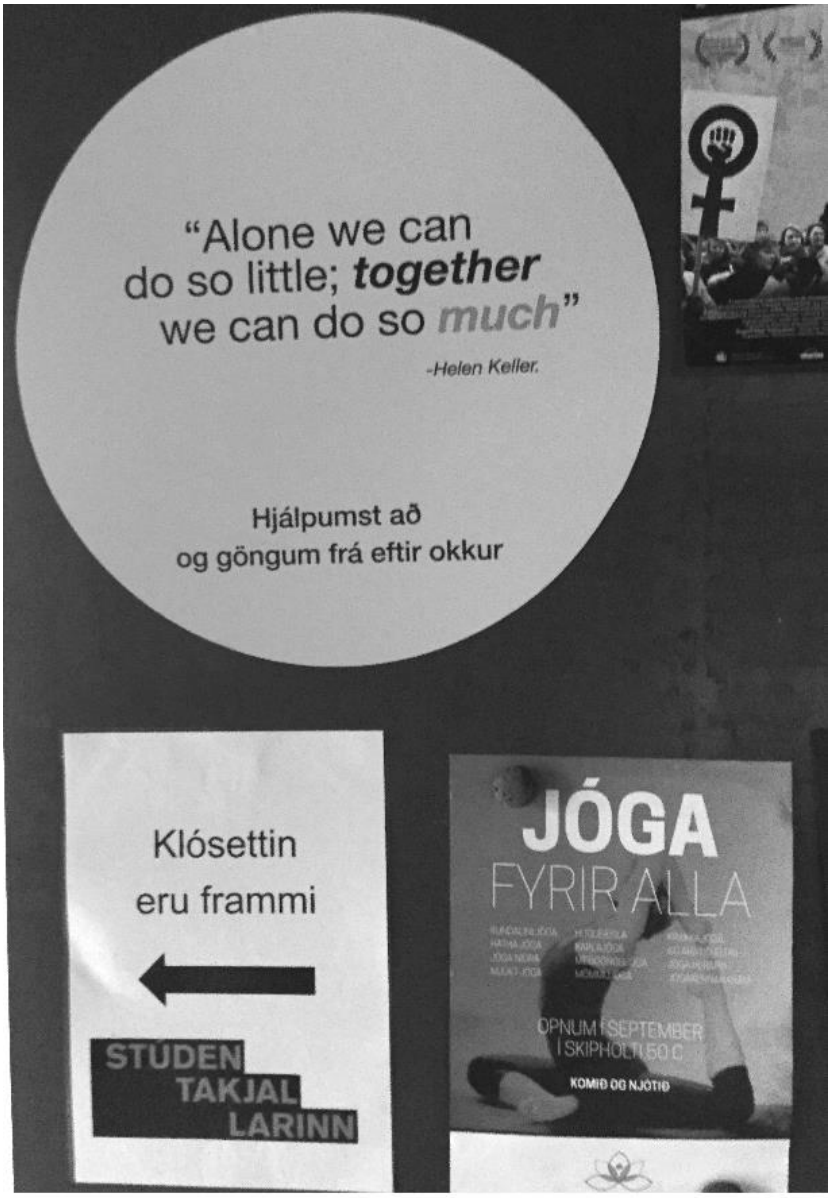

Figure 7. A poster reading with a quote from Helen Keller at the main campus

Perhaps the most noteworthy signage in terms of the shifting linguistic landscape is at the School of Education. As has been mentioned previously, the only full university degree program offered in English language is International Education, which is housed at the School of Education. However, at the School of Education, signage was almost

exclusively in Icelandic including directions, placards, and names of offices. The only multi-lingual sign in the building was an informal sign posted on a vending machine on the main-level. The word for "coffee" in six different languages was typed out in large font (figure 8). Below this, the word was scrawled using pen in three additional languages, by three additional hands. Informal signage is generally not permitted, and this rule is well monitored based on the general lack of such signs in the building as well as comments from other informants. Yet, this sign remains – perhaps due in part to the deep cultural significance of coffee in Iceland. Nevertheless, it is a signal of a growing influence and presence of multicultural peoples and concepts in the School of Education.

Figure 8. Informal signage with the word "coffee" in 9 languages

Moving forward with language of instruction and related policy is also a question of capacity and ability. The increase of international academic staff means that there are more instructors who have little Icelandic language preparation, if any, according to an informant in CTL. The university provides support for these instructors through making key information available outside of Icelandic. The Equal Rights Policy covering 2013-2017 states that one of the goals for "[f]ostering diversity amongst employees at the University of Iceland" is to, "[e]nsure that essential information on studies and work at UI is available in languages other than Icelandic." Many of these non-Icelandic speaking

instructors will not learn the language well enough to lecture or conduct research, as this is not necessarily part of their job function when the university provides documentation in other languages. Moreover, they may not be at the university long enough to invest deeply in developing those skills. This means that more courses are also being taught in English and pushes this global language further into the daily work at the university. For the domestic instructors with Icelandic as their first language, there are other challenges as well such as:

> […] most of the Icelandic people do speak English; to lecture in English is different than […] just speaking it and some professors are obviously not comfortable with that.

Many instructors are trained in English speaking countries such as Great Britain or the United States; others are trained in countries such as Germany or Denmark. While some faculty members who have Icelandic as their first language may be challenged by teaching in English, those coming from non-English doctoral training programs may be challenged even more so which leads to resistance in teaching in English.

Based on the data for this study, much of the current opposition to the concept of internationalization lies more with questions of what language of instruction to use than it does with incorporating multiple perspectives or intercultural learning in the campus. Indeed, internationalization as a concept is conflated with how many courses are offered in English as well as its use in daily operations. These deliberations around language choice and policy is not only part of informal discussions, but now also a codified part of the university's 2016-2021 Strategic Plan. The plan reads that:

> The University official language strategy reviewed with the aim of supporting both the Icelandic language (the official language of the University) and the international work of the University (University of Iceland, 2016d, section 2, para. 5).

While the formal review of the language policy is in and of itself an important step, the wording is situated in the document as a measure under the goal of "Equality and diversity within the University community promoted", which is aimed at all campus community members. This signals that the questions about language usage and policy are matters of inclusion as much as they are a logistical necessity for university. While this is important in terms of diversity, some fundamental IaH activities require further discussion, particularly those surrounding internationalization of the curriculum. More courses use English as the medium for instruction without necessarily presenting perspectives that are more international or diverse. The debate over language usage is a dominant question as the university intensifies its international gaze, but there is room for the university to turn efforts focus toward preparing students, academic and support staff with intercultural skills and developing more global mindsets.

Readiness to Embrace IaH

There is evidence that UI is progressing in recognizing and integrating diversity and pursing activities related to IaH. One piece of support for this came from an informant who commented that they have noted an increase in openness to differing cultural perspectives and the fostering of a more cosmopolitan outlook at the university, while another informant stated that the university is becoming more inclusive. If such

initial signs develop into more collective action across the university, it will be an important step for establishing a foundation for additional IaH. Beyond this perceived increase in openness, important markers of this shift have come from recent messaging from the administration. Observations and interviews revealed a significant optimism from various informants about the increased attention and inclusion of those from immigrant backgrounds. This is in part because the new rector, Jón Atli Benediktsson, has repeated his support for improved integration of all Icelanders into the university, including those from immigrant backgrounds as well as broad improvements in diversity and equality. One informant commented on the rector's attendance and support of a lecture on so-called "brain waste" in Iceland:

> [s]o what they call, "brain waste" as opposed to brain drain, […] when you have the skills in your country, but you're not using it. So, we had a talk - one sort of seminar on this. We had the rector participating and […] you could sort of hear that this was something that he would be interested in trying to change.

Several other informants also noted the rector's serious interest and involvement in terms of immigration, diversity and inclusion. After conceding that the university was a "heavy system to move", one participant more optimistically noted for example, that the rector attended in seminars related to inclusion, which was "a starting point." The rector was also present and active in the 2015 Learning Spaces Conference, which addressed issues of multicultural learning in primary and secondary schools. Another administrator added evidence for this shift in tone and rhetoric, stating when asked about what role the university plays in the growing multicultural population in Iceland:

> I think it has a significant role and like I mentioned, probably, the University of Iceland is so central in Icelandic society, and, it should not be at the input – be segregated, it needs to be for everybody. And we, we know education is what drives societies forward, and everybody should be included. So, the University of Iceland being so central to Icelandic society plays a significant role.

This statement reflects the administrator's awareness of the importance of addressing issues related to the diversity and inclusion aspects of IaH, framed around the importance of education as a central factor in improving society in general. He also notes that there are untapped resources at the university such as faculty members' research findings on the immigrant experience to improve the position of culturally diverse students and peoples.

Just as the rector has taken a strong interest in this, other administrators and university leaders are recognizing the importance of addressing this issue of connecting with and supporting the immigrant populations in Iceland. One administrator in the International Office demonstrated this awareness when describing the challenges domestic pre-college students from immigrant backgrounds are often faced with when trying to reach the university:

> They will not finish the upper-secondary. And then they will, of course, since they don't have the upper-secondary they will not continue onto the, to higher education. And, of course, this is not something the University can do on its own; they have to work with the […] education authorities and with the upper-secondary schools and […] the compulsory schools and how you can get the immigrant students to continue on to get their matriculation exam, the *stúdentapróf*, and continue on to the university.

In acknowledging the need for a wider collaboration with the primary and secondary school system in Iceland, these challenges for youth from immigrant backgrounds were mentioned by each of the other key informants as well including the rector. An informant in CTL pointed specifically to the Polish immigrant community in Iceland (which comprises the largest group of immigrants), wondering why there was such a lack of Polish students at the university:

> We have a huge population from Poland here. And I don't think we have many students [at the university] from Poland. And actually, I met the first academic from Poland this Fall; just arrived here – and […] actually at the School of Natural Sciences. And I was thinking, Oh my god that's great, you know. And I started thinking, why don't we have a lot of students from Poland?

For this informant, the hiring of a Polish faculty member triggered new questions and awareness about the diversity and representation that was missing in campus community. While it is unknown whether other administrators or campus community members have had similar reactions or experiences from such contact, the awareness around

immigration is shifting from recognizing the change in Iceland's racial and ethnic demographics to a deeper understanding that these societal changes are not being reflected or incorporated at the university.

Beyond just increasing awareness of the issues, a number of informants framed the issues around inclusivity and diversity as a responsibility for the university to take up with concrete actions. An informant in the International Office stressed that the university "should have a more active role in working with […] immigrants" and another informant asserted that the university should engage with these populations because it was the "biggest" and had the broadest base of knowledge regarding multiculturalism "in terms of research to understand what's what and what are the issues, what are the problems, what do we need to do, what could be helpful; all of that." One administrator posited that the university as a collective has a responsibility in undertaking such aspects of IaH which extends to the faculty members as well:

> they should […] develop their courses in such a way that they are attractive for students with different backgrounds. And […] we're talking about […] Internationalization at Home, but you know, like I mentioned previously, Iceland is so small, that we also have to think about this in a wider context.

This administrator's assertion that faculty members need to be involved in IaH was echoed by another administrator when talking about international students and internationalizing the curriculum, which is, first and foremost, the purview of faculty members:

> […] if they can attend classes that are taught in English – but it's not only about you know, the language of instruction, but it's also about the content of the curriculum. So that, so that the university not only focuses on Icelandic problems and Icelandic issues, so that you take into consideration you know, the world or whatever – International context I would say.

Both of these administrators stressed the importance of UI engaging in instruction and practices that consider a broader context – one outside of a parochial Icelandic-centric view in the curriculum and strategies. Such statements from key actors in the administration about the responsibility of the university to engage provides evidence that core concepts in IaH are starting to migrate to the forefront of the minds of those who have the power and position to develop and push many related efforts and activities forward.

The increasing faculty member focus

While there have been a handful of champions of IaH on campus – such as the participants in this study – there is some evidence of increasing awareness among a broader range of faculty members. Such awareness is being raised in large part by faculty members who are studying immigration and related issues in Iceland across campus through presentations, conferences and the increased focus on diversity of teaching methods where connections between researchers, practitioners and new champions in the administration are discussing practices related to IaH. When asked about how ready the university was for advancements in multicultural and international education, one

participant noted that this increased attention among faculty to multiculturalism was evident during a talk by the rector about the current refugee crisis:

> I think that […] it's poised to flip, […] and I've heard conversations – there were a couple things […] where he came in with a transclusion verses inclusion direction. I mean that, the reaction that the faculty had to his talk was astounding to my mind. I mean they were so - some of the least likely people that I thought would be touched by what he had to say, were profoundly moved by what he had to say. So, I think that it's there, I think that the tipping point is there.

There are new opportunities to champion messaging to faculty members about these practices – particularly because of the interest from administration and work by faculty members already connected with these issues. The participant who made this comment had their assumptions challenged about faculty members' current beliefs and potentially a more open reception of IaH, realizing that there may be more positive attitudes toward IaH than they had previously believed. These increasing positive attitudes toward diversity and inclusion among faculty members were mentioned by other participants as well:

> I feel like […] people have positive attitudes towards discussing those issues here. And it really, for example, in a large meeting we had only a few two or three weeks ago, it was discussed how we as a […] School of Education, […] as education teachers, how we are going to respond to refugees, for example. So, how are we going to respond to - increasing immigration. So, it was really cool because people were really, "yes, oh how can we do it – we should, we should do it we should definitely be there, and we should definitely be at the forefront of this discussion and we should be proactive, we should be doing this more than others and we should take this as our issue."

Not only did this participant note the positive attitudes of other faculty members toward questions of immigration, but she also reported that there was some level of understanding that they had a responsibility to engage in this sort of work. This positioning and continued discussion around immigration and refugees, such as this glimpse in the School of Education, is a vital precursor to deeper reflections on curriculum and intercultural learning in the classroom to help students prepare for a changing Iceland.

Other informants had mixed opinions about the current state of faculty members' recognition of the need for IaH. Some participants reported that they felt most faculty members they were in contact with gave little evidence that they considered IaH to be important, while other comments included that the system was "slow" in changing. One participant stated that regarding intercultural learning associated with IaH, "I think we have just a long way to go until people really maybe appreciate or maybe understand the

importance of it, I don't know. […] This is just my belief, but this is how I sense it, yeah." Despite such comments, the signs of some shifting of the collective conscience toward practices of IaH were more prevalent in the data.

Summary

The changes at UI in the last few decades have been both rapid and radical. While the changes are still developing, the university has transformed from a parochial institution focused primarily on domestic issues and research, to an international powerhouse with a wide range of collaborations and connections with universities peoples across the globe. The changing demographics, increased international student population and the 2008 economic crash have presented the university with a number of significant challenges in a short period of time. The pace of these changes has meant that the university leadership is still figuring out how to address questions of diversity and inclusion, while focusing on providing global learning to all students. Nevertheless, there is evidence that key administrators, university leadership, and faculty members are starting to consider the importance of such aspects of IaH more deeply for the betterment of the student body and Icelandic society. While this section provides the thick institutional context for the study, the next section establishes the individual contextual snapshot of the faculty member participants who are champions of IaH working in and through the complexities of a shifting global and Icelandic landscape.

Chapter V: Participant Snapshots

Five faculty members participated in this study, each as an individual case. These participants were all selected because they are champions of IaH. While they represent a variety of backgrounds and positioning, several participants converge in areas of research and expertise. Three of the faculty members were from the School of Education, one was from the School of Business and one was from the Department of Folkloristics in the School of Social Sciences. Four participants were female, and one was male. Additionally, four were tenure-line while one worked as an adjunct. The table below captures relevant demographic information. The following section offers a sketch of each of the participant's background focusing on how they were exposed to difference, experienced transformation of perspectives plus how their interest in international issues developed.

Table 3

Participant Descriptive Data

Name	University Position		Academic Unit	National self-Identity	Sex	Career status
	UK	US				
Brynja	Lecturer	Assistant Professor	Education	Icelandic & U.S. American	F	Early
Erla	Lecturer	Assistant Professor	Business	Icelandic; Danish & Norwegian parents	F	Mid
Eyrún	Adjunct	Adjunct	Education	Icelandic	F	Mid
Hanna	Professor	Professor	Education	Icelandic	F	Late
Terry	Professor	Professor	Folklore	British	M	Late

Brynja

Brynja is a relatively new faculty member at UI having completed her doctorate from the University of Minnesota in 2012. From 2012-2013, she was a post-doctoral researcher in the School of Education before being hired as tenure-track faculty in 2013. As a Lecturer (Assistant Professor, US), she brings to the unit over 12 years of teaching and course development expertise and even more experience working in intercultural education. She also has extensive research experience. Currently, Brynja coordinates the International Studies in Education program for the School of Education. Her involvement means a significant amount of face time with the students in that program as well as being in a position to facilitate better communication between diverse students and others in the campus community. As mentioned above, this is the only full course of study entirely in English at UI, which makes it the only option for students who have not mastered Icelandic, yet speak English.

Formative experiences with difference

Brynja has spent a significant part of her life living outside of Iceland and points to experiences while abroad as pivotal intercultural interactions in her life, many of which center around her family and have led her to her current work. She points to one important experience when she was 8 years old visiting her uncle who worked for the Danish aid agency in Kenya. Driving through the market, one family member was visibly upset because an elderly woman with leprosy was asking for a ride and to get out of the heat. Brynja felt sympathy for the woman and didn't understand why her family member was so opposed to helping this woman. At that young age, she couldn't grasp the health

and cultural values at play in that situation at that age, but she noted that it ignited her interest in learning more. Such international experiences were not isolated. Her immediate family was connected to academics and an international community, which was already engaged in issues around intercultural learning:

> I grew up at the University, […] in that community. There are still people working at the University that I have known since I was a little girl. So - I understand that community, but my parents were very forward thinking in that perspective. My dad taught at a University in Swaziland, my mom was a diplomat, you know and lived all over the world. So, all of this, I have a pretty unique foundation in that. I think I've always kind of been this way? And so, for me, it just seems logical for me to bring it in to this space that I'm in now, that I inhabit now.

In addition to being raised around the academy and spending time in international locations, her parents hail from two distinct cultures. Having one parent from Iceland and another from the United States, she arguably has a unique perspective among Icelanders. As she states, "I am raised bi-cultural, so that sort of has always been part of my life as a sort of a consciousness of straddling multiple cultures." This upbringing is then both a strength and a challenge. On the one hand, growing up in multiple countries and having parents from different cultural backgrounds makes her keenly aware of cultural issues, struggles and barriers that international or diverse students may face. On the other hand, finding space and place to move freely and being regarded as an insider can be difficult. At her graduate institution in the United States, she was frequently referred to as an

Icelander, a designation that she herself used during interviews. However, some at UI contend that she is "really" an American. This all-too-frequent dilemma for bi-cultural people highlights the challenging position of being accepted as "Icelandic" without being raised in-country with two "native" parents. She recognizes that it makes her a cultural minority.

Beyond the exposure to difference that she had growing up, Brynja also has a son who is "mixed race: African-American or Haitian African-American and Icelandic-Irish-American." This personal connection with racial diversity has widened her perspectives and has strongly contributed to her academic path:

> I guess it's like thinking about how my life would be different if I didn't have my son. Cause I mean that's essentially what it would mean; because I wouldn't have had a large portion of this focus if I didn't have that aspect of my life. If I had just been a white middle class European woman that had had a white middle-class family […] I wouldn't have run into having to question any of that stuff.

While she was around cultural difference from a young age, this didn't translate to the intersections of questions about difference with race, power and privilege. The centrality of these questions to her worldview gained traction as she witnessed prejudice toward both herself because of her personal life and her son because of his appearance.

Two other experiences were particularly salient in her early professional development in relation to intercultural and international education. The first experience was during her undergraduate career. Brynja noted that a roleplaying activity was a significant moment of learning. One of her courses on Russian history included an

experiential role-playing activity where students were to study a given historical character and then through the activity, establish and form alliances until the end when someone is elected the leader. Brynja ended up being elected, which she was surprised about and not specifically aiming for. However, the project taught her about effective strategies and leadership in the face of difference. Another important experience was her time spent teaching mathematics to young girls in Saudi Arabia. While the interactions with the students themselves were eye-opening, the alternative perspective she gained on how education is understood differently and how systems are created to support this understanding, gave her the impetus to pursue her doctorate in international education.

Motivation to engage in practices of IaH

What motivates Brynja to engage in practices of IaH as part of her work at the university is intrinsic. While acknowledging the challenges of international and multicultural education, she sees the rationale for her being hired as her unique training and background in these areas:

> multicultural education, all this stuff. It's not easy work - you know and I watch other people who have their nice little niches, "I teach about this, and I do this" and I just thought that I can't even envision a different way to be. Well I think, I mean I think I was expressly hired for this kind of stuff. I mean they've hired people for multicultural and diversity aspects before but, you know I'm the only person on the faculty that has a comparative international development experience background. So, I think that I was really, and I emphasized that and they hired me for that aspect.

This motivation lives at the core of her identity and is channeled into her daily work at the School of Education. The institution hired her for this background and this is evidence of the growing importance placed on intercultural and comparative education, which is a pivot away from the parochial framework the school has worked from in the past. This motivation not only informs the work she does in multiculturalism and the international education program, but it also is the driving factor behind her work on broad internationalization efforts across the university.

Erla

While several academic staff research and teach on issues related to immigration, culture and related fields, Erla focuses on intercultural communication. After receiving her doctorate from Arizona State University, she held a number of faculty positions at institutions including the State University of New York and Reykjavik University, before finally being appointed an Assistant Professor in the School of Business at UI in 2013. In

addition to intercultural communication, she teaches research methods and leadership to business students, both Icelandic and non-Icelandic.

Formative experiences with difference

Like most of the other participants, some of Erla's early intercultural experiences came from traveling abroad when she was young. Her parents are from Denmark and Norway, which gave her not only a multicultural upbringing between three Nordic countries, but also frequent opportunities to interact with others from her parents' native lands. In early adulthood, she moved with her own family to the United States in 1995 and lived in three very culturally distinct states, Florida, Arizona, and New York. These three states in which she lived gave her a broader perspective of the cultural diversity. It allowed her to recognize the uniqueness and distinctions in each of these areas – particularly because she was living with people from different races and ethnicities which was a new experience for her:

> Yeah, I think maybe just being White, I never thought about that identity until I moved to the U.S. especially when we were living in Pensacola, Florida and the high schools there. I have 4 daughters and they all went with me and my husband and they for example, my oldest daughter she attended Washington High School with predominantly Black students so that was sort of really, something that stands with me. Wow, I never considered being White was anything in particular. I didn't even consider that, what it meant, you know?

This was the time she was first exposed to the concept that "being White" came with certain meanings and positions: that she had privileges of space, status and acceptance without the prejudice directed toward people of color. Recognizing that her majority white identity was invisible to her before had a significant emotional impact on her. For Erla growing up in Nordic countries, prior to the largest waves of the 20th century immigration, there were limited possibilities for personal contact with people of color without travel elsewhere.

In addition to this new experience living in a community with people of color, two critical incidents in the United States deeply informed her personal learning and transformed her perspectives on difference. The first instance was one of her daughter's introduction to the family of a boyfriend who was a Black American while they were living in New York. Prior to leaving for the United States, a family member who also happened to be living in the New Orleans asked Erla how she would react if one of her four daughters began dating a black man. Erla hadn't considered this potential before, with such little contact with people of color. Despite this question being raised, she

shrugged it off believe it was unlike to occur – yet it did. She noted how her daughter brought him home the first time and "[…] she came there, and she was really afraid to introduce him because she wasn't sure how I was to act." Erla recalled that she wasn't opposed to the relationship, but she said it "just didn't fit into my picture" of how her family's life would develop. The second incident that had a strong impact on Erla's outlook and development toward difference was her time spent interviewing prisoners for research at a facility in Upstate New York.

> So, I want to interview prisoners, African-American prisoners in upstate New York. I really want[ed] to learn about it because I was pretty judgmental. So, I knew I was wrong, I started to see that of course my original beliefs were not correct. […] I went there every weekend for several months and I was shocked because I realized that many of these young men, gentlemen, they were really smart, really kind, warm, and they were just stuck where they were.

While Erla had already interactions with more diverse populations from her time in Florida, she was still confronting her own persistent and complex stereotypes of Black males, prisoners and the intersection between them. Her determination to change her perceptions through increased interactions and by listening to their experiences led her to understand not only cultural differences, but also understand cycles of poverty and oppression.

Erla's family has played, and continues to play, an important role in developing her academic and personal interests in intercultural and global learning. This is in part because of her grandchildren being of mixed race, but also that she has other family

members from different cultures as well. Her home life and family brings people together from a variety of cultures and countries and she talks passionately about their importance:

> my family is intercultural, international if you will, because my closest family is diverse […]. I have grandkids who are one of the father is from Africa, Algeria; another is from Brooklyn, New York and then my brother has a wife from the Philippines. So, it's very international in the home there because of that. Also, I emphasize during family gatherings or when we have some dinners together, birthdays, we emphasize the importance of learning about the backgrounds of the kids.

Initial motivation to engage in practices of IaH

Beyond her formal education, intercultural communication and the experiences mentioned above, which were certainly strong factors in her current work, Erla pointed to her upbringing as one of the initial motivations - she felt that her interest was in her "blood" or ingrained. She also remembered her experiences while in the United States; of being a foreigner herself and being an outsider where "everything is question that you say, even though you are very educated, because you are a foreigner" and these were motivations for getting involved as well. It is still a challenge for Erla when she is abroad; the feeling that she doesn't belong is unsettling. However, this psychological discomfort and her experiences while in the United States also provides her with a significant source of empathy for those students who are in the cultural out-group, whether they are non-Icelandic students or diverse domestic students who appear, behave or speak differently than those in the in-group. As is the case for many participants, this

increasing diversity in the country, which includes not only these out-group students but also permanent immigrants, is one of the primary drivers for Erla's focus on practices related to IaH as part of her work.

Eyrún

An adjunct faculty member most recently working for the School of Education, Eyrún has been teaching and conducting research at UI for a number of years. Her research has led to several publications focusing primarily on intercultural education among youth and in primary schools. Her work in this area has recently generated significant interest from her colleagues as well as the public and media. Eyrún is completing her doctoral research at UI which explores the role of wellbeing in relation to cross-cultural friendships among immigrant adolescents in Iceland. After the data collection and at the time of writing, Eyrún was engaged in working full-time on a research project and is not currently teaching at UI.

Formative experiences with difference

Eyrún's first steps toward exploring difference and intercultural learning came when she began the process of reflecting on her own position in life when she was still a young girl. She started recognizing her life was different than that many of her peers experienced in Iceland. She never knew her biological father and her mother was only 18 years old when Eyrún was born. Her grandparents played a more parental role and while she had strong family relationships with her extended family and a loving home, her parents provided only inadequate emotional support. There was not a specific moment or incident she could point to, but that she gradually started to understand that some her life

circumstances were more “difficult” than others she knew. While these differences were in terms of limited connection with her parents, it was challenging for her and it is something that she still carries with her into her adult life. The experience of this instability in her own nuclear family growing up added to her academic development understanding how challenging it can be for immigrant children who have additional factors that compound this instability.

Eyrún spent extended time abroad, face-to-face with difference daily in an unfamiliar culture and country. She lived in the United Kingdom for two and a half years from 2009-2011 and experienced what it was like to be an immigrant, an outsider. This was an experience she was consciously wanting to try and resulted in being an important part of her own intercultural development. There were two key aspects of her life in England that contributed to this abroad experience being transformative: The first was that Eyrún understood better the lack of control which immigrants often experiences, by being an immigrant herself. This was particularly so because of the lack of social network:

> I think that was a very important experience for me to experience how to be powerless; to be nobody - how to be kind of somewhere where nobody knew who I was […] you’re a zero or you have to start anew.

Strong social networks are key a piece of cultural capital in the very tight-knit Icelandic society with its small population and where a variety of assumptions, judgments or goodwill are imparted to someone by their lineage. The complete lack of this social network then was a new experience for Eyrún and opened her eyes to the challenges of

building a network from scratch. The second key point of learning for her while she was in England was the recognition of the privilege she had by virtue of being White. She was treated differently because while Iceland was "exotic", she was still a college-educated, white person from a privileged region, whose husband ran a successful business in England hiring British workers. Eyrún commented about this experience, saying:

> I was in England and I lived in a relatively small town which was quite... multicultural itself. There were a lot of people from all over and what I, for example, experienced was that I was privileged. I was a privileged immigrant because I was from Northern Europe. And I found how people from other parts of the world were more marginalized.

Most of her connections and friends in England were also non-British and immigrants. One of her close friends was a Chinese woman who not only exposed her to a variety of new cultural differences, but also told Eyrún about the discrimination that she faced, which Eyrún had not experienced directly herself. In comparing stories and experiences about their interactions with the local British people, Eyrún realized how she had an easier time communicating with her children's teachers. In addition to her experiences while abroad, Eyrún also has interactions with cultural difference because of her family and her children's friends. Her sister is married to a man from Argentina and one of her son's best friends is Lithuanian and living in Iceland. She continues to have frequent interactions with people from other cultures.

Initial motivation to engage in practices of IaH

Eyrún's motivation for getting involved in practices related to IaH was initially informed by her desire to help children have a more stable environment growing up. This, coupled with her recognition of the changing demographics in Iceland, formed an interest in wanting to understand and improve these children's' experiences:

> Yeah, I think when we started to see our society open up to the influx of immigrants. […] it was kind of a discussion [that] started: What does this mean? What happens? We were […] so naive. It was really underdeveloped in this area. We didn't really understand what was asked of us or what we were supposed to do with this new reality.

While she was completing her master's degree at the turn of the millennium, her mentor invited her to be part of a European research network which was focused on comparatively exploring issues of multiculturalism in European primary education systems. Through conferences and travel in this network, she was eventually hired as a researcher for the project Teacher Education Addressing Multiculturalism in Europe (TEAM) looking at Iceland. This project was designed to determine best practices in the field for teachers working with immigrant children and she was able to consider new perspectives about this work. This in turn led her to deciding to pursue a doctorate around these issues of children and multiculturalism and continues to inform her research at UI.

Hanna

Hanna has arguably been one of the most strident voices on both the need for and the development of multicultural education in Iceland, focusing on the inclusion of

children from immigrant backgrounds in the primary levels of the Icelandic education system. Hanna began her professional academic career as an assistant professor at the Iceland University of Education in 1998 prior to the merger of that institution with UI. She is now a full professor at UI and has extensive publications, teaching and applied work around immigration, diversity and multicultural education in Iceland. Much of her focus is on training and mentoring doctoral and graduate students who are now continuing the work she started over twenty years ago.

Formative experiences with difference

Hanna's experiences with difference between people and their culture developed when she was young. She was born to Icelandic parents and raised in Iceland. Hanna states that in her early childhood, her father would frequently travel which ignited her interest in different cultures, languages and religions. As she reached her late teenage years, Hanna herself went abroad as an exchange student and travelled throughout Europe with others and even by herself. She would use her own funds through working and saving for this travel. Ultimately, this path pushed her to purse an undergraduate education in geography and anthropology at UI before going on to obtain a master's degree at the London School of Economics and Political Science and then her doctorate from the University of Oslo in Norway.

While her early life included important experiences through travel and living abroad, the most transformative moments came during her doctoral work. Through extended conversations with her participants, Hanna's dissertation which focused on the experiences of immigrants in Iceland, was one of the most transformative experiences

with difference. She was conducting this research at a time when very little work was being done in this area:

> I think most sort of influential to my work was the experiences of my doctoral work which was a 3-year longitudinal study where I visited 10 families regularly and sort of interviewed them and observed and talked to them about their experiences of immigrating to Iceland. And the children were starting schools in Iceland and how they were doing and so on. So, I really got know these people well and I am forever grateful to them because they really opened my eyes to many issues that they were facing, and I learned so much.

Hanna credits the depth of the interviews in her study as the reason for understanding the challenges and barriers that immigrant families were dealing with in Iceland. She was able to connect with them and humanize them in ways she might not have been able to accomplish using an alternative research design. Although her participants were immigrants living in a different world, she could relate to them as she said, "[…] but still they're mothers […] like myself, you know similarities and differences." Hanna was able to cultivate empathy for their position and channel this into establishing herself in this field.

One specific example that she offered from her dissertation which was transformative to her assumptions about others occurred during one of her first interviews. These interviews were conducted in the participants' homes, so she was entering their space without much sense of what she was walking into, but had expectations rooted in her own cultural assumptions:

> […] I entered a home where there was really a gathering of Muslims, this was like an extended family and they were praying there, and everyone was sort of included and I was just invited to sit with them. Well I thought I was just coming for an interview, I was suddenly part of this ceremony, you know? It was a bit of a shock, but it was, at the same time, it was very nice because they invited me to be part of it and also observe; they were opening up their world for me, you know?

There was no indication from Hanna that she did not anticipate being treated well, however, as an outsider she supposed a compartmentalized role as a researcher. For her study participants, the cultural importance of treating guests like their own was on display, and this is perhaps a dimension that Hanna had not expected because of Western ideas of role separation in the professional/private life dichotomy.

Initial motivation to engage in practices of IaH

While Hanna was already engaged in working with the experiences of immigrants in Iceland through her doctoral research, her focus began to shift toward supporting preschools. She was interested in the more applied work of developing teachers to be more intercultural in their thinking. This focus had its roots in a talk that she gave early in her career to preschool teachers as she discusses here:

> […] I decided to give a lecture about diversity in preschools and it was so well received. It was the first time they had ever heard about these issues in their training and they all recognized that the number of children from different backgrounds was growing in their preschools because most of them had part-time jobs at preschools. So just this, to feel the need and to get this very active and good response from this group of students. I always remember that because it really made me think "oh this is an area that I need to work on, I need to explore, and it's needed in the preschools.

Hanna's academic work has been very much driven by recognizing issues of social justice around immigrants and education. This has been developed in reaction to and in concert with teachers who are in the field, experiencing their own challenges in teaching while also seeing what these families and children are facing. Rather than narrowly following her own academic interests, she has adapted to her students' needs, which also fuels her broader attention to other practices related to IaH.

Terry

A well-known figure at UI, Terry was originally appointed as an assistant professor in Folkloristics in 1998 and now holds the rank of full professor, teaching a wide variety of courses including Old Norse religion, folk legends, folk games and festivals, Gaelic folklore, Nordic folklore, Performance Studies, and a course on Icelandic culture aimed at international students. In addition to his diverse scholarly activities, he is also active as a department administrator and frequently sits on committees, working on reports to move his unit, and the university, forward.

Formative experiences with difference

Born in the south of England, Terry spent young adult years working in several hotels in western Norway from 1974-1979, picking up Norwegian through daily conversation since that was the primary language being used at the hotel. This was a very pivotal time for Terry, interacting with people from Austria, Morocco, the United States, and Iceland, among others. This hotel had "all sorts of international people," which gave him significant exposure to live and interact with people from a wide range of cultures. This experience was so positive for him that he recalled wondering "what all the political mess is about between countries when people get on so well together." As a testament to his openness to difference, he noted during this interview that he enjoyed being a foreigner.

Apart from his experiences with other internationals in Norway, Terry pointed to his time in Birmingham in the United Kingdom as another pivotal experience. At the university there, he received his B.A. in Drama and Theatre Arts and also a post-graduate certificate of Education. While this occurred within his home country, he recognized significant difference between peoples in different geographic regions of the United Kingdom:

> Going to Birmingham – University of Birmingham and teaching in Birmingham was a life-changing experience for me in the sense that I was coming from a, […] I suppose, a middle-class, well, grandparents lower-middle-class; father works up to upper-middle-class – as a teacher you're middle-class – then you come from the south and go to an area where the people I came from saw them as a load of lazy bastards and couldn't understand why the grandparents, and the parents and the kids were out of work and it became more difficult to teach these kids and find ways of drawing - holding an education and then coming back down to the south where they had no sense of where they were coming from – it's partly why I came to Iceland. It became more like living a lie, the whole […] privilege of going back down to a place by the sea where you can go and drive into the countryside. Upper-middle-class area, you're coming back up to a working-class area like Birmingham in the period of Thatcher when she was cutting everything off from the North – it was very, very difficult to live with.

Terry was able to experience the life of those in the north. His assumptions and socialized viewpoints were challenged through new understandings of the role that being privileged played in attaining education or steady employment. The stark difference between north and the south of Britain helped him internalize new perspectives about the challenging circumstances that those who were less privileged endure. Ultimately this meant that he looked for a more authentic life, away from Britain. While he still holds certain status there, he now feels that he is an outsider, no longer strongly connected to life there.

Terry met his Icelandic wife while working in Norway and credits her with some of the impetus for interaction across cultures as well. After his time in Birmingham, Terry and his partner moved to Iceland and his significant experiences with difference extended to this new home as well. The amount of contact he had with people of other cultures was reinforced by what he sees as a British cultural trait of separation and exploration without the need of reinforcing in-group identity:

> [T]he Brits and the Irish are a little bit similar: when we go abroad we don't hang out together naturally. We don't sort of get pulled together, we tend to all of us have our own people and then we'll meet in-between occasionally, but not as, not as a way of holding on to British identity. So, certainly I've had contact with a number of foreigners from the beginning, through learning Icelandic.

Rather than seeking out those from his home country who he would have more cultural similarity with, he spent his first summer in Iceland doing construction with Icelanders and learning about the people, language, and culture. Today, Terry is acutely aware of his status as a member Icelandic society. Although as the spouse of an Icelander he was "immediately brought into a family," he is still a foreigner. Similar in this respect to Brynja, Terry is between cultures, straddling both where he came from and where he is: yet not fully belonging to either, "as a sort of a foreigner wherever I am, even my own country now when I go back there." He underlined this point again later adding that being international is a foundational part of his life, "largely my whole background is international. I'm a foreigner wherever I go, so I bring internationalization to a certain extent."

Initial motivation to engage in practices of IaH

An important avenue that gave Terry some of his initial motivation to engage in practices of IaH at UI, came at the very start of his academic career at the UI. He spent a great deal of time and energy developing international relationships with other folklorists, demonstrating an international nature of his mindset from early in his career. Since Terry works across several disciplines, these scholars form his international community with whom he has very strong connections. In part, these connections were developed to gain a comparative and culturally different perspective on folklore and the other disciplines that he works in. These connections however, also afford him the opportunity to frequently interact with not only with scholarly ideas from other perspectives, but also individuals who have unique cultural backgrounds. He mentions colleagues in the Scandinavian countries, the United States and a connection in Kenya as some of the people who sparked his interest in exploring these comparative practices that he employs as practices of IaH. He still researches, teaches, plays music and travels with many connections around the world and in this academic group in particular.

Summary

While each of the participants had unique experiences and moments which informed their own interest in difference and concepts that inform IaH, there are several common threads in their backgrounds and initial motivations for being involved. All the participants mentioned that their time traveling or living abroad as a foreigner was an important part of their early interest and development. Many of the participants had direct experience with immigrants, racial differences or privilege, which provided them with a

worldview and framework for improving other's lives. These experiences also helped them increase their understanding and tolerance toward difference in their students and the greater Icelandic population.

Chapter VI: Understanding and Practices of IaH

In the previous two chapters I provided necessary context for cases in this study, both a so-called "thick description" of the environment surrounding practices of IaH at UI as well as the specific individual faculty members' snapshots. With the background of each of these participants in mind, the next chapter then considers how these five champions engage in the process of IaH, thus aiming to answer several core research questions posited in this study. The analysis starts with participants' understanding of the concept, before considering what their perceived roles are and then to how they carry out their engagement in specific activities related to IaH. While the core of IaH is purported to be in integrating internationalized curriculum in domestic contexts, these goals require investment in and development of the academics who create the content and instruction informing IaH. In this way, faculty member development needs to be considered a vital aspect of any successful IaH effort.

Understanding, Meaning and Faculty Members' Roles

This first section of this chapter draws on data from participant interviews with a focus on conceptualization and beliefs about IaH. More specially, what they understand IaH to be and how they see their part in that concept. In this section then, I offer answers to two of the four research questions. It is valuable to remind the reader of these questions by restating them here:

1. How do UI faculty members who engage in IaH construct their understanding of internationalization and IaH?

2. How do UI faculty members who engage in IaH construct their understanding of the faculty member role in IaH?

Conceptualizations of internationalization and IaH

Despite several decades of increasing discussion and theorizing, generating some very broad agreement among scholars, the concept of Internationalization in higher education and the more focused IaH are still frequently understood differently among most academic staff. As there have been only a few studies detailing how faculty members conceptualize Internationalization, it is useful to determine these participants' constructed understanding, as there is such a paucity of literature on this subject. More importantly this meaning of internationalization as outlined below provides the foundation for considering how these particular faculty members conceptualize IaH itself and then enact various practices of IaH at UI.

Constructing the meaning of internationalization

When participants were asked about what internationalization meant to them in the context of higher education, they reported a variety of understandings, often from the same individual – several noting the multiple dimensions of the concept. Despite this, there were points of agreement among the participants. One well-represented understanding for example was that internationalization broadly means intercultural or international education. Brynja notes that internationalization of higher education:

> […] means that faculty and students have an opportunity to operate both on an international level and receive students and faculty from abroad and sort of have this academic, cultural, intellectual exchange that's fairly broad. And that's both in a research perspective, which is where I think it happens more frequently and it happens more frequently here in a higher ed. setting. There's a lot of PhD students who are international students that are studying at the university and that come here specifically. I mean there are certain programs that attract international students: geology, fisheries, those kinds of sciences will be more internationalized from that perspective.

For Brynja, internationalization of higher education is itself the opportunity to engage on a more global scale through the exchange of people, ideas and culture. Other responses included also a stated rationale for this sort of international education, such as to help students function or operate internationally outside of those only in Iceland. She later continued by talking about helping students recognize their position and impact on the world:

> I think that as, as global citizens which we're, you know, rapidly becoming without necessarily being particularly aware of it in our daily dialogue um, I think it's important for them to realize what this is and at the same time, understand the implications of what they do on a global scale and to understand; and I think it also sort of helps them understand who might be coming here and why.

Her second statement is a shift away from exchange and the experiences offered in higher education itself, to focusing on assisting students in mentally positioning themselves in

the world and seeing the ramifications of their actions and choices. Through employing the term "global citizen", Brynja invokes an ethical question about how students interact with or impact others. Terry echoes this focus on internationalization meaning international education by talking about the preparation for future cross-cultural interactions with others, particularly outside of the island of Iceland. When I asked him what internationalization meant, he responded:

> I suppose there are different angles you can take on it. As part of the folkloristics job of course, it means getting students to be aware of other countries and other traditions outside their own, so that they can work out [pause] what is Icelandic and what is not. At the same time this is an island community and we have to - be able to prepare students and, especially graduates to function internationally. They certainly can't use Icelandic wherever they go and that means that university should be seen as a follow on from high school, upper high school, senior high where they're learning English, they're sort of reaching a higher level of use and it shouldn't stop at that level it should continue into the university environment where we're increasing their education, part of their education should be the ability to function and communicate in a much wider group. So, that means first and foremost of course reading more materials in English, and ideally other languages not just English, Scandinavian is getting a bit lost out here which I think is a bit of a pity, because Iceland need to function also as part of Scandinavia.

In this statement, Terry speaks about internationalization in the context of UI and Icelanders specifically. He focuses on his discipline of folkloristics, which he sees as helping students understand their own culture. Moreover, Terry makes a strong connection between the use of English and the concept of internationalization as stated previously. However, he also explicitly notes that there is a wider aspect of learning multiple languages and being able to communicate in languages other than Icelandic. Terry places this understanding of what internationalization means in a very utilitarian frame of students gaining the skills and tools to interact with the wider world. This is evidenced by his direct linking of secondary and university education.

Beyond meaning international or intercultural education for students, Brynja, Eyrún, Terry, and Hanna also considered the internationalization of higher education to be a cooperation between universities in various countries, whether through communication and joint dialogue, research knowledge or exchanging students. Eyrún believes that internationalization "means communication, it means contact. Uh, it means research networks that are across countries. It can mean presenting what you're doing all over." Terry doesn't mention research directly but talks about internationalization as communication and cooperative learning: "it is a matter of bringing universities together and actually learning from each other in a positive fashion and an international dialogue." This could then include research and knowledge exchange, but also cooperative teaching efforts through distance learning or academic staff exchange. Hanna echoes Terry's belief that it is about bringing universities together, "So, in my mind, this is both about

cooperation with other countries, other universities in other countries or internationalizing the university itself."

The participants also pointed to internationalization being about the academic staff as well. As reported above, Brynja said that internationalization means "[…] that faculty and students have an opportunity to operate both on an international level and receive students and faculty from abroad and sort of have this academic, cultural, intellectual exchange that's fairly broad." In her response, Hanna noted that in addition to cooperation, diversity and internationalized curriculum, internationalized staff was an important dimension of the process. Terry talked about this meaning of internationalization in more depth, stating:

> And then of course there's working, that all members of staff should be working and functioning going to conferences abroad as part of our duty and bringing, which gives us new insights into the way subjects are being taught abroad and gives our students insight into the way teaching is being done in other countries. So, I think that's important as well.

While Terry highlights faculty members crossing Iceland's political and geographic borders to attend conferences abroad, ultimately, he is talking about these academic staff expanding their own learning in order to further internationalize their own understanding, which in turn aids aspects and activities of internationalization on the home campus.

Erla points to internationalization meaning that the university, as an institution, is developing more intercultural and global perspectives. "So, being international, we need to welcome others who come from different cultures and help them learn also about our

culture. So, internationalization is just being global and think more broadly. Not only narrow about Iceland or Scandinavia, much broader." While she does not explicitly mention faculty members, it is implicit that they are key constituent parts of the organization. Indeed, Erla uses the word "we" which includes herself as one of these academic staff who are developing. Finally, just as Erla uses "we", Eyrún positions herself as assisting in developing the greater society to be global citizens:

> It means a lot of things. It means of course how we [pause] how we, our role in developing the discussion in the society. How we kind of challenge our people engaging in those discussions about what it means to be a citizen of the world or what it means to be part of humanity [laughs] or a global citizen. Or what it means to live in a country that welcomes residents from other countries to come and live here, which we have. We have of course obligations to that end. We are not a closed country, so we're supposed to welcome people from other places. So, it would mean, yeah, it would mean also our responsibility and our role and engage in that sort of discussion.

Like Erla, Eyrún does not address academic staff development directly, but speaks more about a responsibility of the faculty members to undertake this intercultural or international education for the betterment of society and those coming to Iceland from beyond its borders. Part of this responsibility then is to develop academic staff to be able to effectively teach these attitudes and skills. Therefore, the intercultural and international development of academic staff is also included in what defines the internationalization of

higher education by these participants either through explicit statement or through their recognition of the responsibility in such activities.

Constructing the Meaning of IaH

Unlike the broad term internationalization, not all the participants readily had an answer to the meaning of the phrase "Internationalization at Home." The question was occasionally rephrased to ask about their understanding of internationalization of or on the campus. While campus internationalization is more vague and not exactly the same concept as IaH (Beelen & Jones, 2015) there are significant overlaps, it helped participants focus on the meaning for the campus community when the term Internationalization at Home had less meaning for them. With this in mind, just as they reported a variety of understandings of internationalization, participants described a range of understandings about IaH as well many of which were informed by their own work.

Most of the participants discussed IaH in context of their own home campus, in very concrete ways whether the question was rephrased or not. Some of their understandings were similar to the broader concept of internationalization as a whole. A chief overlap was that IaH was also about teaching multiple perspectives on the home campus. After I asked about how he understands internationalization broadly, Terry for example said this about how he sees IaH:

> Probably in the way I was talking about just now. Education at this level should be comparatively international. Of course, that's students, it's a question of being foreign or international. I'm both a foreigner and an international. I think that it's important that they do learn about other countries. I think that it's important they're aware of what's going on in other countries […].

IaH for Terry is still very much about international education, seeing new international perspectives in a comparative context. The commonalities here indicate that this aspect of internationalizing the curriculum, which maps well onto theoretical constructs of IaH, is not a peripheral component, but a core part of the more general concept of internationalization.

Other understandings were mentioned only in the context of IaH, however. Several participants understood IaH as embodying a more focused attention on creating cultural diversity and inclusion at the university itself. Erla spoke about a campus that was diverse with international populations, the cultural differences they bring with them, but also diverse in the abilities of staff and internationally-themed amenities:

> International is more different nations, but I look at maybe cultures more, so maybe nations will have many cultures and co-cultures. Well, internationalization would be where people can communicate in different languages I would see in campus here, students from all over, different colors, communicating in different languages. That would be international. Different international restaurants. People working and using different languages. That would be internationalization I guess on my campus.

Again, an important aspect of IaH in this conception is a diversity of language on campus, not only for students, but also for the community working in a variety of languages. While the discussion about how much to use English or Icelandic, Erla posits that IaH would include a plethora of languages used for communication and work. This implies beyond limiting other language usage to the foreign language classroom and students, but also academic and non-academic staff and administrators.

Brynja also discusses understanding IaH to mean diversity, but specifically through a lens of inclusivity which translates as efforts to increase access to the university for immigrant population in Iceland.

> Well here, very explicitly it means, really looking at and re-evaluating opening the doors to the immigrant population that's here. It really means looking at it from an inclusive perspective that everybody in the society has access. As in elsewhere, class is slowly still there, but more people have access to higher education than ever before. But, that's not true for the immigrant populations. And when they do have access, they encounter enormous roadblocks.

Brynja acknowledges some of the continued issues with access to the university based on class as well but notes the compounded struggles that immigrant populations often face in thriving at the university even if they succeed in matriculating. Historically, there has been little cultural diversity in Iceland and even fewer oppressed racial or ethnic minority groups. The terminology in Icelandic around concepts related to interculturalism is still in flux, with the word *fjölmenning* frequently being used for concepts of both "multicultural" and "intercultural." With the relatively modern immigration of diverse peoples to Iceland, concepts of social justice and access to the university, related strongly to theoretical constructs of multiculturalism, are still quite prominent in the minds of participants and administrators when discussing internationalization. This is echoed in Brynja's understanding of IaH and is close to the core of the initial impetus for the development of IaH as a focus.

When asked about what IaH meant to her, Hanna talked about diversity as well, providing a clear connection between the Icelandic society at large and how the university itself should mirror the changing population of the island:

> Yeah. I think that's a... more narrow concept. I think it would mean more: how do we develop perspectives within our education and programs that address internationalization, how can we include this perspective in, well I would like, everything that we do? Also, how do we make sure that the diversification of society is reflected in the university to make sure that we are including the people that live in this country, not only the Icelanders but also other groups or individuals. And also, to include diversity in our staff so that would mean really looking at our own university and making sure that we are aware of all of these dimensions.

Just as in aspects of her understanding of Internationalization as a broader concept, Hanna includes the idea of diversity in the academic staff at the university to be an integral part of IaH. However, her focus is on academic staff being cognizant of the domestic diversity in Iceland itself, which prominently includes immigrant populations. Hanna sees IaH as a "more narrow concept", squarely focused on this project of including immigrant populations and other diversity in society at the university. This is through both access and internationalizing the curriculum in order to include these populations and present a variety of perspectives that speak to their cultural background and understanding. This concept that the university should reflect the greater Icelandic society ties Hanna's understanding of IaH back to UI being the national university, which for her, means including everyone in the nation.

Finally, Eyrún also provides an understanding of IaH that includes diversity. Like some of the other participants' understandings above, Eyrún talked about a certain community built around diversity:

> Hmm [pause] maybe that would mean the community of the school of the campus, that it should be open and diverse and have room for diversity. But I think it would also mean that it supports opinions, it supports discussion it supports yeah, open you know democratic discussion about such issues and about our position in the world as so on. Yeah something like that.

Broadly speaking, Eyrún understands IaH as creating a campus community that is positioned attitudinally as open and accepting to diversity and difference. Eyrún also talks about diversity through a lens of a variety of opinions and a democratic classroom specifically. Through other conversations with Eyrún, her democratic classroom includes creating space for a diversity of student voices from all of backgrounds in the classroom, generating internationalized curriculum through the students' experiences and dialogue. Overall, most participants believed IaH pertains to internationalized curriculum and creating a more diverse and inclusive campus community with an eye toward the immigrant population specifically.

Faculty Member Role in IaH

Though there are a number of factors involved in role formation, conceptions of what IaH means to the participants helps inform how they see their own role in those activities. The discussion above demonstrated that participants believe broadly that the development of faculty members is an important aspect of both internationalization and

IaH. In this section I focus more on the second major research question: How do faculty who engage in IaH construct their understanding of the faculty role in IaH? Data come from the participants' statements about the role of academic staff as a collective group as well as more direct statements about how they see their own individual role.

The changing demographics in Iceland were on the mind of the participants' during data collection and this was made clear through discussion about the role of academic staff. For example, Brynja notes that the percentage of immigrants in Iceland has shifted dramatically in the past 20 years, and that because of this "[…] we have to do something - we have to be aware." Informed by their general view that IaH is related to issues of inclusion, many participants see one of the key roles of faculty members in IaH as developing increased awareness and knowledge of the issues of diversity, marginalization and immigration. Hanna's statement about marginalization captures this awareness well:

> I don't expect this to be the one right view of things, but it's a belief that I have which has developed through the years and I think it's out of necessity because I see marginalization, as I told you about last time, and I see discrimination. And I think one way of counteracting that is developing international perspectives. Because it's a more open-minded view of things and it allows you to bring research and knowledge from different countries, from different areas and I think it's also related to general globalization which is happening whether we like it or not. I think this is necessary for our university as well as other universities to think about. If not, otherwise, it's the danger of becoming isolated in a way also.

While her statement could be considered reflexive, Hanna is talking about the international perspectives informing research and knowledge, which is the domain of faculty members. Stating that this is something that is necessary for the university to think about is then by extension, something academic staff must consider as well. This awareness then is of marginalization in the greater society, as well as awareness of the need for developing and then incorporating international perspectives to make faculty members' work more effective and relevant.

Erla also comments on the role of faculty members in developing and incorporating such awareness. While her focus in this statement does not have the focus of marginalization that Hanna discusses, she is addressing diversity directly:

> So, there are stressors because you want to be sort of a prestigious university, you need to follow international rules at least to compare ourselves to other universities. So, it's more demanding to be internationalized because we cannot only live here in this island. We need to look outside our island. So, I think it's more challenging but at the same time also more interesting. But it requires everybody to be more aware of how other things are done in other cultures both to different customs, different languages, rules, regulations, ethics, so it becomes more complex obviously because we are not all the same and we need to try first to embrace the diversity.

Erla speaks directly to the concept of awareness and provides a broader rationale by acknowledging that Iceland cannot escape the cultural effects of globalization. Again, although her statement does not explicitly mention faculty members', it is clear from the first line when talking about stressors and international rules, she is talking about herself as a representative of the larger body of academic staff at the university. Moreover, Erla notes that internationalization "requires everybody to be more aware" of such cultural differences and certainly this includes the academic staff whose role includes teaching students this awareness as well.

Certainly, as teaching is the one of the core functions of most academic staff and internationalized curriculum and co-curriculum are major components of IaH, questions and resulting data centered on the participants' perceived role in instruction. A key question posed to the participants asked what responsibilities they had in including diverse international perspectives or intercultural learning in their teaching, which

directly informs how they see their role in IaH. All of the participants responded that they believed they have a duty to incorporate such perspectives or learning into their teaching and they expressed this belief in a variety of ways. Although often participants referred to the formal curriculum, answers also alluded to informal curriculum as well.

The participants see the responsibility of including such perspectives in their teaching as the core function of their work. As participants were identified based on their positions as being champions of IaH, this finding is not unexpected. Yet, it is worthwhile to note that teaching was evaluated as being of utmost importance even though participants have research obligations, which often overshadow teaching in highly-ranked comprehensive institutions. While Eyrún has historically had less of a teaching load than the other participants in the study, teaching is still important to her and she believes strongly in including multiple and diverse international perspectives in her instruction. When asked about what responsibility she felt toward this, she said:

> That's a good question. Maybe I'm one of those representatives of uh, that contribute to kind of a discussion of what it means to be human or what it means to be part of a large world and what it means that the world is diverse and that our country is diverse and it's going to be and like something like that just being – keeping on, kind of giving out information that helps people understand and discuss and develop their own thinking about diversity and what it means and what it should mean.

Eyrún addressed teaching both inside and outside the classroom; that is the formal and informal curriculum. This is evidenced by her answer using the word "people" broadly,

rather than talking only about students. Throughout the data collection, she spoke of sharing with students, colleagues and others in the community using such internationalized approaches and perspectives – including those perspectives she learned more about through the research network she was involved in.

Brynja was the most direct in her statement about her responsibility of including diverse and multiple perspectives. Her belief around this role is informed in part by the very specific nature of the position that she holds coordinating the international education degree at the School of Education:

> I think that's like my primary responsibility. You know I mean, I, I think the academic theoretical all that stuff comes along with it. But I think the primary – I mean [says colleague's name] has even said that to me "that's what you're supposed to be doing here in the classes isn't it? You were hired to bring this multicultural perspective into these classes and into this program and I just sort of go "oh, ok." You know so, I think if I weren't doing it; I think some people would notice and it would be problematic for me professionally because that's - I mean it's clear on my resume or CV that that's what I am, you know? And so, I think that's unconsciously - consciously; probably both, is my primary objective.

Again, like Brynja states above, Hanna see this responsibility of including diverse and multiple perspectives into her teaching as a core part of her work. For Hanna, this effort is in part due to her perception that so few others are engaged in this sort work despite advancements and increased attention:

> Well, I think because there are so few of us, […] that are focusing on this area even though, you know, the number is growing. I think, I feel that I have the responsibility to integrate these perspectives into all of my teaching and this is what I do.

Hanna makes several statements around her understood responsibility of including such perspectives and learning into her teaching. This particular statement, however, is the most universal, indicating that including multiple perspectives permeates all of her teaching and not just in courses or classes where the content is on diversity or immigration. She sees her role then as filling gaps in the broader university or school curriculum, where students may not be exposed to such internationalized curriculum.

Terry also gives a universal response to this question, demonstrated by his reluctance to see including diverse perspectives or intercultural learning as something different or separate from any other responsibilities he has as a teacher. For him, these are one and the same, as he says here:

> I don't really think of it – I don't consider it that way. But I do have a responsibility as a teacher to educate people and educating them means for me, as I say, opening doors, opening understanding of different cultures and realizing their part of a global community, rather than just local.

While some of the participants are more focused on including these perspectives in looking at immigrant populations and the communities within Iceland, Terry explicitly refers to educating others about their position in the global community. Again, like Eyrún, Terry speaks about people, rather than formal students only. This widens the

scope of his understanding of his role in IaH to beyond his own classroom, which could include not only formal and informal curriculum, but also colleagues and the greater community. In his capacity as a teacher, he sees providing multiple perspectives from different cultures as a core responsibility.

Finally, Erla reiterates the idea that faculty members must be aware, but this awareness is of the role that they play in including international or intercultural learning. Erla speaks most directly to this core responsibility in her own teaching as well as taking coursework or learning beyond that received in electives which some students take, but most miss. Here, she talks about integrating intercultural and internationalized perspectives across the curriculum:

> This should be mandatory they said in elementary and high school even, you know. Some of this stuff that I was teaching. So, I think that we as scholars, teachers, we need to be aware of that that we have a very important role by sharing our international, intercultural education. It's really important today in the education system. This not just – "nah this is just electives, you know, I'm just going to take it for fun." No, I think it should be mandatory this is part of this life you know. If you want to function in society and in the globe. You know? This is something that everybody needs to learn a little bit, at start to learn about it; think about those issues. So, I'll definitely try to work more on that, the modalities.

In this passage, Erla's understanding of the role that faculty have in IaH goes beyond the classroom. While she focuses on sharing international and intercultural education through faculty members' function as teacher, she also mentions the role of scholars. As we will

see in the next section which is concerned with faculty members' engagement in specific practices related to IaH, all of the participants have been involved in researching immigrant populations, diversity education or inclusive practices which sheds additional light on how they make IaH part of their work even outside of teaching. This then informs their practices as they refer to examples and findings in their research, buttressing this role of including such perspectives in the classroom.

Including non-Western perspectives in teaching and curriculum

When asked about including non-western-based perspectives in the curriculum, several participants believed that it is their responsibility to include such viewpoints. They also stated however, that they struggle with finding enough usable material or sometimes a basis from which to start teaching such perspectives. Brynja for example said, "that's a struggle, I mean that's a real struggle um, here especially because they – I don't even know I mean – the access to those are relatively limited." While she sees access to non-Western perspectives as limited, she later stated that she feels that it is her responsibility to bring diverse scholarship into the classroom as few others are doing so. Much of the scholarship she pulls in originates from scholars who still come from Western societies but are from diverse and non-hegemonic backgrounds.

Erla also believed that incorporating non-Western views in the classroom is part of her role. Like Brynja above, Erla also noted the struggle for finding appropriate written material from non-Western perspectives or approaches to discuss and include in the classroom:

> This is actually challenging because I am constantly searching for relevant, appropriate textbooks, because, like you say, most of them have this focus on the – this part of the world, but not more other parts. I'm really, I'm struggling with that. So, I'm trying myself to take some research, so I have some articles, some research articles that show other perspectives and discuss it in the classroom. you know of course this, for example, Hofstede is very Westernized, and I discuss that when I do that. Because I'm more sort of a social constructed way to look at things, so I explain it in my classroom. "So just bear in mind that this research was done, were mostly men," you know Hofstede's instance, eh mostly employees and mostly men, no women, so that's maybe, that has an effect obviously on the research.

In this passage, Erla is speaking to both differences in research method and epistemology as well as the dominant Westernized modes of looking at intercultural research and teaching. To balance these Westernized approaches, she purposefully looks for research and resulting articles from non-Western viewpoints to include in the classroom in addition to cautioning students about bias and monocultural viewpoints.

Hanna also noted her responsibility in including non-Western perspectives specifically in the curriculum. She did not allude to any struggles with finding such material, rather she focused on the importance of helping her graduate students to recognize the need for non-westernized perspectives. Hanna is responding to what she sees in some of her graduate students as a very Icelandic-centered worldview that will not always serve them or their students well:

> Uh, well I just feel it's important to uh, you know, to open the students' eyes to something different because, I mean, first of all, when they start their teaching, or continue their teaching because some of these students are post-graduates of course, I mean, they are working with populations from all over the world. And even though we know many parts of the world are becoming sort of Westernized, uh it's important to realize uh, there are civilizations all over the world that were there long before we existed, you know? Like for example, the Icelandic society is very young, and we cannot claim to be you know, founders of this or that knowledge. It's all from older civilizations. So, I think it's so important to realize that uh, there was a lot happening and so much thought and knowledge before these Westernized views appeared, you know? And these are the – this is the knowledge that we are generally, teaching to our students or sharing with them. And of course, the history goes much further back, so. And I think we just need to open students' eyes to that; that there is so much else in the world that just our narrow Western knowledge [...].

In this passage, Hanna addresses a belief in her role as providing students with an internationalized curriculum and provides two rationales for such a curriculum. She believes in the importance of opening students' eyes to early sources of knowledge, recognizing that many civilizations in the world, which pre-date Iceland contributed to this knowledge. While Western cultures have been the source, or have incorporated some of this knowledge, much still exists which is relatively unexplored or unknown. The second rationale is that using multiple perspectives, including those from non-Western

cultures (ancient or not), will help her students to teach more effectively and inclusively in light of an increasingly globalized world and multicultural classrooms with students from all over the world. Hanna then sees her role as expanding this sort of recognition of cultural and knowledge base in her students.

Additional understandings of role

In addition to seeing it as a core responsibility and including non-Western views specifically, a few other understandings of how participants' see their role in IaH through teaching were presented by a few participants. Erla and Terry both stated that they believe it is their responsibility to embody principles or aspects of intercultural learning and multiple perspective taking through their actions; that is to say, leading by example through modeling these attitudes and behaviors. Erla for example said, "Um, well I think that's my, one of my roles or responsibilities to – uh, well, like I said before, just to be more tolerant. You know, like I said, less judgmental towards others. That's my responsibility." The promoting of such attitudes certainly strikes at the core of the intended outcomes for IaH. Terry then also talks about this modeling. While he is referring less to increased tolerance, he wants students to be open to different opinions, think for themselves and question what others assert:

> […] I believe that teachers should be – should express opinions and be open to having them questioned. I want my students to vote; I want them to have, and certainly I don't want them to believe anything I believe. I say that all the time here, all the time here it's a questioning. But I want them to see I'm a thinking person too and that I don't feel any harm to showing humanitarian, liberal, democratic views. I don't think it does them any harm.

Attention is more than on developing critical thinking in students, but also on bringing his own attitudes and actions into the classroom. For Terry, he sees his role as caring about humanity: open to new opinions, beliefs and behaviors and that all members should have a voice that is heard and valued. Both Erla and Terry then are embodying some of the philosophical and ethical positions stemming from intercultural education and multiple perspective taking.

Another role that was mentioned was specifically providing opportunities for affective learning. Again, given that Erla's scholarship is in the area of intercultural communication she has a basis for such an approach through the content. That said, not all scholars in intercultural communication are necessarily primarily concerned with intercultural *education* and the resulting competence which is part of IaH. Erla talked directly about feeling that it is her role to help students build empathy toward others:

> Show them into some other people's worlds and let them in, and learn all about it and have them analyze and interpret whatever they say, discuss it and eventually they will be more open. I think that's my responsibility – not only teach them to learn something and get a grade, my goal is to that they – it will change them, it will touch them. Touch their hearts. Because that will make them, like I said before, it's like more than planting seeds because I want them to grow a little - start growing in my classroom […].

All the participants discussed their role in teaching as helping students see and accept difference. However, Erla was the only participant to address the mode of learning through challenging and connecting with students' emotions. She implies that typically in higher education classrooms the focus is that students "learning something and get a grade" which is a cognitive approach, while she believes it is her role to infuse emotional learning as well.

The participants all stated that they believed it is their responsibility to engage in practices related to IaH and integrate these practices into the various aspects of their work. Several participants see part of their role in IaH as cultivating awareness of matters related to diversity and inclusivity both at UI and in the greater Icelandic community. Although there was some variation among participants in how they understood their role in IaH, they all believed that part of this role included a responsibility to incorporate diverse perspectives or intercultural learning in their teaching. The rationales cited for these beliefs frequently included the imperative of preparing graduates to be: 1)

successful at navigate a globalized world, and 2) culturally sensitive and reflexive about their own position.

Engaging in Practices of IaH

The previous two sections of this chapter focused primarily on the participants' understanding of IaH broadly and their role in it. The third section of this chapter is devoted to the actual practices of IaH that participants engage. Beelen and Jones (2015) conceptualize IaH not as an aim or a goal in and of itself, but rather as a set of activities supporting the "integration of intercultural and international dimensions into the formal and informal curriculum" on the home campus (p. 69). While these activities are focused on delivering international and intercultural learning, this begs the question of how this set of activities relates to academic staff. What are the practices that these champions engage in that inform these activities that make up IaH – which are then themselves practices of IaH? Participants' backgrounds, understanding and positioning provide a foundation for understanding the activities themselves.

This section then aims to answer the third research question: In what ways do UI faculty members who engage in IaH enact IaH? This question considers the activities and actions of academic staff that support the development and execution of the IaH activities on campus. The participants' practices of IaH are divided into four categories: teaching; building and maintaining networks; research; and connecting with Icelandic society.

Teaching practices of IaH

The focus of IaH and Internationalization of the curriculum overlap significantly at the point of teaching. IaH narrows the scope of curriculum (which is both content and

presentation) to the home campus and in the core curriculum, rather than the broader internationalization of the curriculum, which includes cross-border education as well. Beelen and Jones (2015) argue "the internationalization of learning outcomes, pedagogy and assessment are at the heart of Internationalization at Home" (p. 64). They also posit that "a variety of instruments can be used to internationalize teaching and learning" (Beelen and Jones, 2015, p. 64) and then go on to list comparative international literature, guest speakers, international case studies and online collaboration among others. What is missing from the broader conversation, however, is how IaH is carried out on a daily basis and what practices faculty members are actually engaging in on a granular level. This portion of the discussion then centers on specific practices and structure of the pedagogy rather than general approaches. While this account is by no means exhaustive, it highlights practices the participants themselves identify as important to their pursuit of the outcomes related to IaH and those evidenced in documents and observation.

As teaching is one of the central activities of IaH, the data are understandably particularly robust and rich. The practices of IaH through teaching are categorized into four clusters: Practices of cognitive engagement; practices of experiential or affective learning; practices of course design; and finally, practices of diversity and inclusion. Charts are provided for each of the clusters, denoting which participants demonstrated a given practice during the data collection. Key examples of each practice are then highlighted in the following discussion. While this organization is useful for clarity, the clusters of practices are not discrete; rather are rich overlaps and intersections among the

practices. Each cluster includes a chart denoting which participants demonstrated each of the practices during the data collection period.

Teaching practices of cognitive engagement

The first cluster is organized around participants' teaching practices that target multiple perspective taking, critical reflection, and critical thinking. These teaching practices are aimed at engaging students' cognitive skills in deepening their critical analysis of course material supporting IaH. The four practices in this cluster are labeled: *Including multiple and international perspectives*; *fostering critical thinking around issues of multiculturalism or difference*; *fostering critical reflection about self, bias or assumptions*; and finally, *helping students understand global connections*.

Table 4

Practices of Cognitive Engagement

	Brynja	**Erla**	**Eyrún**	**Hanna**	**Terry**
Including multiple and international perspectives	x	x		x	x
Fostering critical thinking around issues of multiculturalism or difference	x	x	x	x	x
Fostering critical reflection about self, bias or assumptions	x	x	x	x	x
Helping students understand global connections	x			x	x

Including multiple and international perspectives. There are several desired outcomes associated with activities of IaH including empathy building and improved intercultural communication with the core goals related to IaH arguably to help students develop the capacity to take multiple perspectives on the world which informs these other

outcomes. Many of the participants shared examples of how they used multiple perspectives or helped craft lessons incorporating these perspectives. In discussing multiple perspectives, it is important to acknowledge that they exist within any given site, as multicultural groups exist domestically as well as internationally. That said, presenting non-dominant perspectives is also a practice of inclusion as it can bring to light and elevate perspectives of those who do not have the power or position to do so.

In one of her syllabi, Brynja, for example, informed students that the objective of the course was the "understanding of dominant views and theories of psychology and philosophy about development of self in both Western and Eastern cultures." Erla brings her own international experiences and artifacts into her office space for the express purpose of leveraging them to expose students who visit her to international perspectives while Hanna addressed how readings and material were included in the International Studies program, which she helped develop. One of the most interesting examples of teaching through multiple perspectives comes from Terry. He spoke of how he took part in developing an internationalized course out of Zurich that included multiple perspectives through short lectures given by experts from around the world, experts who would provide their own international perspectives on a given theme. As Terry shared in this passage:

> […] I took part – I think I talked about this before – I took part in a course from Zurich where Zurich brought in friends from all over the world to do short lectures, 10-15 minute lectures and I like the idea of doing that, which it's not examined at the end it, necessarily, but are courses which take up the theme of, what the role of Folkloristics for the world today, place and space, something like this. Old Norse religion. But we could pull on people from all over the world together and in a sense, a collection of materials you could actually have a course then which is then – the teaching is done by people all over the world and some of the best people, but then the discussion goes on in the local language within the country and that means that you get some very good academics who are just putting this material, which could be used again and again, offering readings and maybe some questions for an exam, but the actual mark discussion is done in the local country. So, you bring in voices from all over the world that you come to pick up through these networks; I think that can work quite effectively.

While Terry has not yet designed a course like this at UI, he spoke about adapting this method of course delivery to the UI, looking forward to what could be done around content in his areas. This is then both already a practice of teaching for Terry, as well as a foundation for designing such internationalized courses at UI in the future. The method of drawing international perspectives by a variety of experts from around the world is not necessarily unique, the idea that the course would be going on as a global class, with individual discussions in the local classroom is visionary. Moreover, he suggests that the assessment could even be internationalized.

Fostering critical thinking around issues of multiculturalism or difference.

Scriven and Paul (1996) define critical thinking as "the intellectually disciplined process of actively and skillfully conceptualizing, applying, analyzing, synthesizing, and/or evaluating information gathered from, or generated by, observation, experience, reflection, reasoning, or communication, as a guide to belief and action" (para. 3). As a practice of teaching in the context of IaH, the act of fostering such thinking is accomplished through a variety of learning activities. For this cluster, evidence for this practice is both indirect and direct. Eyrún provides an example of feedback from students about their reaction to her learning activities engaging critical thinking about multicultural material in classes:

> Uh, there are some issues around those that they haven't really thought about. Of for example, what kind of uh, processes or structures in the society can affect people coming from somewhere else and in the sense that it's a very complex, uh, it's a complex world. And in the sense that how discrimination works and how it can affect you. Uhm, I think that those are issues that many haven't really thought about and the sense that - some groups are privilege and others are not. And some groups have more access to resources while have not.

Not only does she present students with new perspectives about difference, she also helps them think about the complexities of the world and how many layers interact. Gaining a sense of how discrimination works and the impact on individuals requires this sort of active analysis and synthesis of information. Eyrún does not specify which methods were

used in class, but in this same conversation, she characterized the responses from students as an "eye-opener", a signal that students indeed engaged in critical thinking.

Another illuminating example comes from Erla who talks about how she makes critical thinking a core focus in learning objectives for students. While again she is not addressing methods used in the classroom, her approach to teaching is grounded in critical thinking:

> I focus on different critical approaches, so it's in my objectives, so you can probably see it. Because I want them to use critical thinking you know and I try to look at different ways of communicating, not only on a surface level because you have to think about the historical aspect and social political situation and things like that.

Erla provides evidence of both a broad underlying approach oriented toward critical thinking as well as specifics of methods. She points to encouraging students to think deeply about the complexities of historical and social-political realities and how they influence communication, which fosters complex analysis and synthesis.

Direct evidence for this practice comes through the syllabi and course exercise that participants provided as exemplars of their course design and material. One of Erla's assignments for students is a reaction paper on race, where she asks students to address such questions as: "How do histories influence the process of identity formation? How do social positions influence individuals' attitudes toward history and what factors influence whether an individual sees history as an important element of identity? How does power influence the writing of history?" To answer these questions fully, students are required

to skillfully analyze and evaluate the intersections of a variety of angles, perspectives and information, including considering their own assumptions and constructions of reality.

Fostering critical reflection about self, bias or assumptions. A third teaching practice of IaH in this cluster of cognitive engagement is the fostering of critical reflection. Critical reflection is different from the process of reflection, which can be about considering and improving procedural or mechanical improvements in learning. Instead, critical reflection can "refer to challenging the validity of *presuppositions* in prior learning" (Mezirow, 1990, p.4). Mezirow (1990) breaks down this concept further, stating:

> Critical reflection addresses the question of the justification for the very premises on which problems are posed or defined in the first place. We very commonly check our prior learning to confirm that we have correctly proceeded to solve problems, but becoming critically aware of our own presuppositions involves challenging our established and habitual patterns of expectation, the meaning perspectives with which we have made sense out of our encounters with the world, others, and ourselves (p.4).

This critical reflection is different from only presenting new material; promoting such thinking requires shepherding students' thinking toward the explicit challenging of their previous assumptions. The critical aspect challenges dominant or accepted truths, and the reflection aspect locates the focus on the self. All the participants demonstrated this practice of fostering a continual challenging of what is previously learned among their students.

Eyrún noted that while her course content is not about identity per se, she invites students to challenge the hegemonic conception of what it means to be "Icelandic" and what this means as they consider their own identity:

> So, this is, this is a bit something well, I've been of course, reading about it. But it's not my focus: the identity issue. But it always comes up. You know, it always comes up in discussion because it's really, of course, it's a really big issue. So, it always comes up in discussion: who are you and what do you want to be? Are you Icelandic once you've settled here or are you not. And you know, how do you want to see yourself?

In a similar way, Hanna asks students to be critically reflective about themselves, as saying: "Yeah it is about I think [pauses] basically all that we are, you know, talking about whatever that is. If it is [a] supervised meeting, or in the teachings maybe – what I point out, try to point out is being aware of your own views and being critical of yourself all of the time." This encouraging of students to be more consistently aware of their perceptions and presuppositions from prior learning strikes at the heart of the teaching practice of critical reflection.

As an example of direct evidence, one of Brynja's syllabi has a section that assesses students' reflexivity and critical analysis. Erla also states in one of her syllabi that a course objective is to "[i]nvestigate or explore how your own cultural identity has been formed through communication." In a reaction paper which she assigns, Erla asks students to consider what personal experiences they may have had that intersect with issues of race and power, which may challenge previous assumptions about the

significance of these aspects of identity. In addition to these documents, during the observations of teaching, many of the participants frequently ask students to connect the concepts discussed in class to their own experience. Hanna asks students in her master's-level teaching class to consider how culture impacts their classroom and the shifting societal demographics. Hearing both about experiences and realities from the instructor but more importantly other students, the discussions challenge what students previously understood about the "correct" methods for teaching pupils. These illuminating examples demonstrate the participants' use of teaching practices of cognitive engagement in their engagement in IaH.

Helping students understand global connections. Practices encouraging critical reflection discussed above are centered on helping students explore assumptions, identity, self and their own culture. The teaching practice of guiding students toward considering their global connection is an extension of such critical reflection. While this can also help students to reflect self critically, the primary focus of this practice is creating awareness with students about how they and their communities intersect with the wider world. Terry provides a grounding for this practice, asserting that his goal in teaching is to help students widen their perspectives, "I want more understanding in the world than there is in many cases. That people are not just thinking 'me' but they're realizing the role they have to play in the world as a whole." Participants provided some examples as to how this approach is translated as a specific practice in the classroom.

Brynja spoke about how she uses documentary films detailing world issues to situate her students' personal choices and actions into a wider context. In this example,

the film she discusses presents some negative ramifications of globalization for peoples in parts of Ghana, where obsolete technology coming from mostly Western countries is dumped:

> I had then shown them um, Journeyman Pictures does a whole series of them stuff around the world on a variety of different issues and one of them that they do is the garbage dumps in Africa, the technology dumps in Africa that are on fire and poisoning people and killing people and poisoning the ground water and people are trying to make livings off of this and I show them, you know, short video clips of these - very depressing things and, and they sit there and they're sort of stunned and they think well what can we do? And I say, well one of the things that you can do is not buy a phone every two years, you know, you don't really need new phone every two years. You know, or you need to think about if you are going to get a new phone, what are you going to do your old phone?

Even while the material presented engages students cognitively, Brynja also highlights the affective impact of using such material in her classes. The content of the film paints a picture of life and the impact of Western consumerism that is new for many students. Using this film as part of her IaH teaching practice also creates space in the classroom to address intersections between intercultural competence, environmental sustainability and human rights. Brynja notes that she takes such material and applies it to the students' daily existence by challenging students to consider their current behavior and future choices in concrete and tangible ways that could help reduce technological waste. She also teaches using other examples of negative impacts of Western consumerism,

including materials which depict the poor labor practices and conditions of technology companies in certain countries.

These teaching practices focus on engaging students primarily through cognitive modes of teaching. They support the development of international or intercultural competencies, including fostering critical thinking and reflection about the themselves and the world around them. While many (although not all) teaching practices in the remaining three clusters are also leveraging cognitive learning, these other clusters represent a reframing of teaching practices toward categories of specificity or aim.

Teaching practices of experiential or affective learning

Some of the teaching practices in the second cluster of IaH teaching practices pivot away from dominant cognitive modes of engagement in the classroom, toward modes and activities that attempt to provide experiential and affective learning. Others leverage cognitive processes to move students toward being able to emotionally engage with the material, such as understanding the global impact of their choices. They are all connected by the thread of bringing course material to life and helping students *experience* difference. The teaching practices of IaH in this cluster include: *using affective or experiential teaching methods* and *encouraging active intercultural engagement*.

Table 5

Practices of Experiential or Affective Learning

	Brynja	**Erla**	**Eyrún**	**Hanna**	**Terry**
Using affective or experiential teaching methods	x	x		x	x
Encouraging active intercultural engagement	x	x		x	x

Using affective or experiential teaching methods. Many participants describe in-class exercises designed to elicit an emotional reaction from students, to then explore these reactions as a means to challenge their perceptions, attitudes or behaviors. Eyrún was the only participant that did not demonstrate or discuss such practices during the data collection. However, it should be noted that as an adjunct instructor, Eyrún has had the least amount of opportunity to develop her own syllabi and coursework. She also has fewer opportunities to teach, which is in part, why she was not teaching during the data collection. This may explain the absence of such practice in the data.

Affective or experiential learning can be difficult work for students and it is central to developing intercultural competence, an important part of any IaH effort. Brynja and Erla spoke about their use of simulations or activities meant to have students experience the frustrations that can come with miscommunications across cultures. These are intended to increased students' empathy and understanding. Brynja for example, uses the activity *Barnga* in her classes. This "card game" is designed for groups of students to play together, in silence after being given a rules sheet. They are required to use only non-verbal communication. After a short time of learning the rules and playing, a few

students from each group are moved to another table and continue play. The difference is that each original group used slightly altered rules. When participants change tables, students are playing with multiple sets of rules which leads to a breakdown in game play. Using this activity during my observation, Brynja drew the parallels to cultural rules at play during intercultural interactions. During the debrief, she later commented that her Icelandic students have a very difficult time with not being able to talk. It was clear as an observer that students found the exercise very challenging.

Erla spoke about another well-known intercultural simulation activity, *Bafa Bafa*, that she uses to help students experience challenges in cross-cultural communication and understanding. In the simulation, students are divided into two groups, with each group gathering in a different room. Here, the two groups of students are given cultural rules to follow when communicating which are significantly different. These rules may or may not be aligned with the students' own cultures, but the intent is to internalize and role play with these new rules for the simulation. Each group then sends emissaries to the other group attempting to learn about that culture. However, the differences in cultural rules make ascertaining information challenging. When talking about the simulation, Erla focuses on the importance of students experiencing the uncertainly of communicating with those who are playing another "synthetic" culture, even though it is a controlled classroom exercise:

> It's always fun because students don't know what to expect you know. You divide the class into two different cultures: a & b, alpha, beta. And I had one student in my class to train the other half of the class, you know they go to a different classroom and you know the game. And I love that, and enjoy they enjoy it too, going through the uncertainty.

This simulation allows Erla to draw parallels between what happened during the activity and real life cross-cultural communication. This simulation is designed to bring awareness to students about their own behaviors and lays a foundation for how to understand and navigate new cultural environments and interactions. The advantage of such simulations is that the cultural rules can be talked about explicitly in the debrief. While Erla teaches coursework in intercultural communication which lends itself to such activities, this simulation could be adopted in courses from a wide-range of disciplines such as business or nursing to help others better understand culture.

Participants also mentioned teaching practices that get students to gain new perspectives through specific assignments or exercises that have students go out and purposefully observe the world around them through different lenses using concepts discussed in class. While these practices detailed below may also trigger affective learning, the experience itself is the primary focus rather than the emotions from the experience. Brynja, for example, has students go out an observe how Icelanders interact with immigrant populations in everyday situations:

> They – I've had uh, they come, they come, you've opened my eyes to things I didn't even know where here. Even just very basic things like you know, uh what I mentioned yesterday about when you're talking to somebody that's not Icelandic. They either switch directly into English or raising your voice, which is a very simple example. Once I use it and then send them out and say "ok, now I want you to spend the rest of the week until you come back to me again and see how many times this happens to you" or that it happens around, the students will come back and they'll report "I never noticed this before," "this is amazing," "why do people do this?"

Brynja notes that she often uses this teaching practice of getting students to experience their surroundings in new ways. Through such directed investigations, students start questioning what else they might be missing around them. More in line with goals of IaH, these experiences also help students hone in on challenges of cross-cultural interactions as well as issues of power and inclusion. In a similar way, Terry talks about how his Performance Studies course challenges students to think about their identity and position in new ways. He talked about an assignment where he asks students to look at people's gestures and other behaviors as performance in everyday contexts:

> Oh yeah well that, the Performance Studies course messes the way they look at the world up. I'll send them out and say, ok, we've been looking at gesture and everything now go up to the coffee place upstairs and analyze this lot and they'll say at the end of the course it just messed up their life; they can't go anywhere without looking at the performances that are taking on around them and the way adverts are using semiotic ways to get them to do things.

Encouraging students to look at the world as performance, provides a basis for comparative analysis of how culture impacts these daily performances which Terry often leverages in his classroom. For both examples above of experiential learning teaching practices of IaH, the heightened awareness of the role of culture can provide students with new perspectives on how it informs human interactions on moment-by-moment basis. Moreover, these teaching practices can help students gain insight on their own personal, often unconscious, behaviors.

Encouraging active intercultural engagement. One of the important aspects of intercultural learning is experiencing difference through interacting with cultural others. This practice could be considered an extension of experiential learning from above, but with a specific focus on the students' own personal interactions with people from other cultures. Jones and Killick (2013) note that cultural difference (broadly speaking) exists in all classrooms, even in domestic groups of students as they come from a variety of backgrounds and experiences. Erla noted how in her research methodology classes of 300-400 students, she often has students from different linguistic and cultural backgrounds which can create some communication issues during small group work:

> So, there are a lot of foreigners and now even more than ever before in this small tiny nation and a lot of immigrants so there are issues when they are working in groups because of the language barrier or miscommunication because of different backgrounds or things like that. So, I oftentimes call them together as a group into my office and let everybody a round-about fashion and discuss how do you feel about this and how do you feel, so one at a time. So, I think just my experience helps in a way because as I said before, if you experience something you learn it more.

Rather than addressing the entire class, or just asking students to work through the communication issues individually, Erla actively creates a learning space in her office for students in mixed small groups to discuss and reflect on their differences. Getting students to engage with each other in reflective discussion is a teaching practice that allows for facilitated conversation about intercultural dimensions that can affect group work.

Erla also spoke of teaching practices that she employs to get students to engage in intercultural interactions with culturally different people outside of the university. One such practice connects discussion points from class about cultural differences to the students' real-world interactions. Erla describes how she encourages or assigns students to visit various festivities or events and talk with people from those target cultures about their experiences and culture, as she explains here:

> Well, if we have been covering for example a specific country like we do in intercultural class and if they've been talking about verbal and non-verbal communication, I ask them if they can add something to that so when they go to those events, they talk to people who are maybe Japanese, ask them about it just so they can tie it into what I'm teaching, to make sense of the concepts I'm teaching so I try to bring them to life.

There are other examples in the data as well. Hanna and Erla encourage students to join conferences with a culturally diverse group of participants. Hanna noted, for example, that some of her students attended the Learning Spaces conference brought together scholars and practitioners from a variety of countries and backgrounds to learn and discuss their findings. Based on observation data from the conference, many students from UI interacted with attendees from other countries and attended their sessions. Terry mentioned several times throughout the interviews how he tries to direct students toward conducting more research on immigrant populations in Iceland, which ostensibly would include direct interaction with members of those communities.

Experiential and affective learning are distinct from the dominate cognitive modes of learning as the primary goal is to experience difference itself rather than solely analyzing the experiences or perspectives of others. While cognitive processes are still an essential part of this learning in order to dissect and evaluate the experience or emotions, the learning entry point is unique.

Teaching practices of course design

The third cluster of teaching practices of IaH from the data includes those practices that relate to design elements in courses, specifically what categories and sorts of examples are used in the classroom. The overlap with previous clusters is palpable, as examples certainly included elements of course design and were more cognitive in nature. However, this cluster is a reframing of the analysis of these practices, focusing on different categories of comparative examples used in designing lessons or discussions. The practices included in this cluster are labeled: *Using comparative international examples, events or phenomena*; *using local events, experiences or culture*; *using others' individual experience or stories*; and *bringing in authentic Self*. The final practice discussed here of participants bringing in their authentic Self, is included here as they are presenting experiences from their own lives as examples.

Table 6

Practices of Course Design

	Brynja	**Erla**	**Eyrún**	**Hanna**	**Terry**
Using comparative international examples, events or phenomena	x	x	x	x	x
Using local events, experiences or culture	x		x	x	x
Using others' individual experience or stories	x	x	x	x	x
Bringing in authentic Self	x	x	x	x	x

Many of these teaching practices of IaH related to course design discussed below are intended to help students see beyond the confines of their own experience. Erla sums

up this intension by commenting that not all students have lived abroad or have had the opportunity to go through the process of cultural adaptation:

> […] But if you haven't been through the experience, you have to use a different approach, and you have to use more documentaries, more examples, more video clips, whatever. So, you have to work harder because you have to explain everything more specifically […].

The experiential learning discussed in the previous section is not always available for students. Thus, in place of such real-life experience that cannot be replicated in the confines of a controlled classroom, the participants employ examples and stories as tools to encourage students to critically engage with what they haven't yet experienced. These categories of examples or narratives are used by participants then as starting points or context for discussing difference.

Using comparative international examples, events or phenomena. All the participants use comparative international examples in their teaching and often extensively. Some noted specifically how these the perspectives on these examples come from non-Icelandic scholars or sources, rather than from the participants' own understanding. Syllabi from participants, for example, reveal a variety of reading material from various international sources. Erla uses examples of issues of race in the United States and the intersections between race and intercultural communication. In the same way, Brynja discusses comparative examples of race in the United States, but uses comparative examples from Scandinavia, France, Britain and a variety of Southeast Asian countries as she finds strong stereotypes from her students about U.S. Americans,

which makes the material harder to relate to even though her students expect U.S. comparisons.

Eyrún gave an example of how she discusses the child-rearing practices from different parts of the world with her students and how these practices are culturally informed. Hanna shows slides of Istanbul in the past and present as an example of multiculturalism in historical context and Terry brings into classroom discussions about folklore, performance or religion comparative examples from African, Sámi, Native American, Gaelic or Russian traditions. In addition to these concrete examples, Terry provides a broader statement of how he includes such comparative examples in all his courses:

> Well they do in the courses that I've taught which are all, which are all cross-, multicultural to a large extent. Yeah, I don't think there's any course that I teach which is purely Icelandic and even when I'm teaching an Icelandic course I'm comparing it to other countries and other cultures, I've had students noting this when I'm referring, in Old Norse the Sámi and Native American, Africa, things that I know of. So, of course, it has a role to play on the courses that I teach [...].

While it could be argued that Terry's academic disciplines lend themselves to comparative analysis, courses on Iceland itself, for example, could be taught with firmly domestic parameters where the focus is squarely on Icelanders. However, as he notes here, he intentionally brings in examples from other traditions to highlight the differences and international perspectives.

Other examples include the participants' use of current international events or phenomena as a context for discussing difference and international perspectives. Brynja stated that she incorporates diverse perspectives through current events from the news into her class to help students make real-life connections with material in class:

> You know, but I always bring it back around or I or I will read the newspaper in the mornings or you know, I'll watch the news at night and I'll say, "hey did you read this, did you see this, you know this is connected to what this is" and then, you know, and then I'll bring it […].

Brynja does not clarify whether the sources of her information are Icelandic or international, but the articles and stories are about international events and from a variety of sources. Given her multi-lingual background, it is likely that the sources are a mixture of both much as many of her course readings are.

Using local events, experiences or culture. Another practice in this culture is when participants include aspects of Icelandic culture as examples the classroom, which are meant to help students becomes more aware of behaviors and struggles in society. Again, Brynja spoke about how she uses examples of local culture in her classroom: "Yeah I use a lot of examples about Icelandic society if I can, you know, if I think they're relevant and stuff because, it helps these students understand where they're at uh, it also helps the students that live here and are maybe marginalized themselves." In presenting points about Icelandic society Brynja highlights aspects of Icelandic culture to the international students who are still learning how to navigate a new cultural context. She also notes that domestic students from recent immigrant backgrounds in her class may

identify with the issues these examples raise as they themselves can marginalized in a cultural context they are already well aware of.

Hanna also brings in local culture as a discussion point. During the classroom observation, Hanna and her assistant instructor asked the graduate students in the class to discuss, "*hverra manna ertu?*", loosely translated in English as, "who are your people?" a very culturally layered question. This question has long been used among Icelanders to help identify each other's family heritage. As Iceland has historically been so homogenous and uses patronymics (and occasionally matronymics) in place of family names, detailing your kin or which larger "family" one's ancestors are from, provides significant insight to your heritage and is often used to evaluate one's "stock."

The students reacted passionately to this question and what it means for questions of inclusivity and Icelandic culture. Those coming from recent immigrant backgrounds do not have this deep socio-cultural capital which creates another level of disadvantage and struggles for integrating into their new home. Bringing this question into the classroom then helps students reflect and be aware of Icelandic culture in new ways.

Using others' individual experience or stories. The teaching practice of using others' individual experiences or stories is another strategy for illuminating a difference or a different perspective. This practice centers on relating or eliciting more holistic stories and experiences from individuals, rather than isolated examples of a cultural behavior or action. For example, Brynja stated how she uses stories that she knows of which are about someone's experience with intercultural interactions. Other participants use this teaching method to create space for students to tell their own stories. Eyrún noted

that she creates opportunities for discussion in the classroom. Her older students often recount experiences regarding their own bias or assumptions about multicultural issues or difference which "can be really valuable, that can really broaden the horizon, can really open up the discussion."

While each of the participants employ individuals' stories or experiences, Erla uses this practice most extensively. She spoke about using others stories in the classroom as a tool for helping students see another perspective. Some of these stories Erla brings in from her research, transcripts from interviews with Palestinians who had come to Iceland and their experiences prior to arrival, presenting unique international perspectives of difference and experiences rather than her own interpretation. Other stories are through documentary films as she comments here:

> […] so, in my teaching for example, I always try to bring like you in my classroom and I show documentaries or bring some real-life stories and have students study it and go in depth and learn something from that story or. And most of those documentaries are the truth - true stories. So, I think if you learn instead of teaching so many chapters in intercultural communication I think that's not as powerful as just taking a few real-life stories or people's experiences and go into, delve into them and have them take something and learn.

Here Erla presents a qualitative difference between textbooks and stories about actual experiences from the individual's own voice. Textbooks present material from a theoretical perspective, discussing approaches and categories of while in-depth stories can provide significant context, with the nuance and complexity that comes with real-life

intercultural communication. Erla also comments how such stories are not just taken at face value, but that she has her students study them analytically and in-depth.

Bringing in authentic self. The final practice in this cluster is around the participants' authentic Self. The concept of authenticity in teaching is discussed in the next chapter as an aspect of participants' own growth and learning. However, such authenticity is also an IaH teaching practice. Data reveal that participants engage in this practice by bringing in their authentic Self into the classroom through stories from their own experiences. These personal examples are readily available to the instructors and present the students with a model to consider their own critical reflection. Brynja provided one of the more salient examples by talking with her students about her own assumptions have been challenged:

> I usually start – I mean if I'm gonna talk about racism and our implicit – our implicit biases, I usually start with myself uh because I find that you know – I know that I come across as relatively open and cross-cultural and all of that, but I think that it's really important for them to understand that even people that are aware can automatically have biases and I use a very relevant example from my own data collection and my dissertation where I had this moment of awaking on how I was defining the study population that I was studying and I was realizing that the literature was wrong in how they talk about multi-ethnic, multi-racial students because most of it is focused on Black and White, or Asian and White and I go into a school and I had a conversation with one of the students and his cousin comes through the lunchroom and I - this is the example I give – and I say I really wish I could interview so and so because he's just an interesting person, and but he doesn't fit into the categorization of multi-racial. And the student looks at me funny and says "what do you mean, he's African-American and Native-American", but he looked so African-American to me, that I didn't make that connection and I sat there and I just sort of looked at him and I was I super embarrassed and it made me re-define how I looked at a population that I thought I knew something about.

Brynja purposefully includes her own experience in the classroom as a method of demonstrating how bias can impact perceptions. She also provides insight into the complexity of race and ethnicity in the United States, which her Icelandic students likely do not have access to. This sort of authenticity is often challenging to present, because it

creates a sense of vulnerability for the instructor. However, such openness on this topic can also impact students who may be more willing to actively question their own assumptions and bias around race, ethnicity or culture. This is particularly important because these concepts are closely connected in Iceland, which does not traditionally have a diverse population in these areas.

Participants use various categories of examples in designing their courses to deliver intercultural or international learning. These practices detailed in this cluster range from the instructor's own personal and individual experiences, to examples of local or international phenomena. While again, not all of these categories are discrete, the data reveal that there are levels of specificity in the types and source of examples informing internationalized learning.

Teaching practices of diversity and inclusion

This last cluster incorporates examples of teaching practices that intersect with previous clusters including levels of specificity; cognitive engagement and experiential learning. The organization of this cluster brings together practices that are around a single theme of diversity and inclusion rather than a specific mode or learning or source of examples. Some of these practices are on intentionally including forms of diversity such as linguistic, cultural, cognitive and ethnic or racial into teaching. The data reveal three different distinct teaching practices for this cluster including: *Supporting and including non-dominant voices or identities*; *incorporating immigrant or multicultural issues*; *using multiple and diverse teaching methods*; and finally, *purposeful facilitation of interaction between diverse students*.

Table 7

Practices of Diversity and Inclusion

	Brynja	**Erla**	**Eyrún**	**Hanna**	**Terry**
Supporting and including non-dominant voices or identities	x	x	x	x	x
Incorporating immigrant issues	x	x	x	x	x
Using multiple and diverse teaching methods and practices	x	x	x	x	x
Purposeful facilitation of interaction between diverse students	x	x			x

Supporting and including non-dominant voices or identities. The first teaching practice of IaH in this cluster is encapsulated in the phrase "inclusion of non-dominant voices or identities." One of the ways that this teaching practice is carried out is through supporting diverse identities that may not have the same access as dominant voices or identities.

Another aspect of this practice is creating space for marginalized, non-dominant or diverse students for them to lend their own voices. Some examples of this practices come from participants who encourage diverse students in their classroom to engage in discussion or classroom activities. During the classroom observations, there were several examples of students from racially and ethnically diverse backgrounds sitting alone or on the margins of the classrooms. Participants made conscious and skillful efforts to elicit their input on discussions, without tokenizing or forcing their engagement. Eyrún purposefully supports international students or students from recent immigrant backgrounds through extra office time or similar accommodations. In another example,

Brynja attempts to get diverse students from the International Education Studies program more connected at conferences and with social media groups to increase their involvement and reduce marginalization.

Terry explains how he creates space for his students in his courses to comment on their own cultural norms or beliefs as well as their observations of Icelander's habits. In this passage, he talks about conversations in the classroom about identity and performance in a class that has a mixture of international and domestic students:

> What I mean for example just simply talking about the way people perform in daily life with their hands and their gestures and the foods that the present to people. Great — having, for example, Greeks when that [tilts head side to side] means "yes." And the problems that come up in communication physically. The way that we react as we move between countries, learn rules of behavior at the dinner table. So, you get more voices coming in. Which they quite like, and they also like watching hearing other students comment on how Icelanders perform, how they see themselves with the guest's eye, which is the Icelandic expression to see with the guest's eye that the guest tends to see things more objectively than the people at home.

Here, Terry points out how his goal is to bring more voices in, from diverse students about their own or other cultures or reflecting their own culture through artistic performance. Students from diverse backgrounds then have the opportunity to relate aspects of their own culture to a larger group of students, affirming their own identity and elevating voices that might not be heard otherwise.

In another example, Hanna purposefully structures group work so that students who may have different skills can still equally participate. She responded to a question about how she engages in international or multicultural activities by talking about cooperative learning as a device for inclusivity in the classroom. Hanna arranges roles in the group so that students who are international or come immigrant backgrounds still have an equal responsibility in the group work:

> Yeah, so that would mean for example uh, organizing group work that is well-structured so that everyone has an important role to play, so it's not only about group work it's about um, giving everyone a certain task and responsibility. So, it's really – we have developed a special way of doing this from a European project that I used to take part in where we organized cooperative learning particularly for multicultural groups as we called it then. So that was really to make sure that people that don't have for example, fluent knowledge in the language would be engaged anyway so they wouldn't be marginalized. So when I can, I try to practice this. Especially when I know that there are some people that don't have the majority language, […] Icelandic, that we teach in. So, yeah. So, just keeping that in mind all of the time, how can I make sure that everyone is involved.

Hanna's master's-level classes in education are chiefly in Icelandic. As seen during the classroom observation, some students from recent immigrant backgrounds speak Icelandic well enough to be in the course but may not have the same fluency as native

speakers. Therefore, students who feel less confident of active language skills in Icelandic, can take another role, which reduces marginalization.

Finally, although more of a practice of curriculum and program design, it is necessary to recognize that the very existence of the International Studies in Education program in the School of Education is also intended to encourage and give voice to the marginalized and non-dominant. Two of the participants are involved in this program: Hanna was one of the original founders of the program and Brynja is currently the program coordinator as well as a key instructor. The curriculum, which informs daily teaching practices, is built around education in a globalized context and includes foundational coursework on education in multicultural societies with course titles such as: Comparative Education; Development and Self; Sociology and History of Education: Iceland in the Community of Nations; and, Globalisation and Education (University of Iceland, 2018).

There are several ways that this International Studies in Education program can be considered a practice of inclusivity. First, the program is the only bachelor's degree offered completely in English at the UI. This provides increased access to university for students from immigrant backgrounds who have sufficient skills in English, but not enough Icelandic to complete other coursework. Second, as a ramification of the coursework being offered in English, this program frequently includes domestic Icelandic students from non-immigrant backgrounds, Icelandic students from immigrant backgrounds, and international students. The classroom is then one of more diverse students, allowing for greater exposure to different student perspectives and voices.

Finally, Brynja noted that for her, this program is related to supporting the growing immigrant population in Iceland, directly or indirectly.

Incorporating immigrant issues. As pointed out previously, there is a strong intersection between questions of inclusion and the immigrant population in Iceland. Many of the participants who are champions of IaH are strongly influenced by social justice which translates into incorporating immigrant issues into their coursework and classroom, even when the topic is not explicitly about those questions.

There are numerous examples of participants bringing in immigrant issues from Iceland into the classroom. Brynja, Erla, Eyrún and Hanna all bring in current research or knowledge on cross-cultural interactions between people of recent immigrant background and traditionally domestic Icelandic people or systems into the classroom. Brynja and Hanna for example talk about heritage language learners and what is being done to improve access in the schools, while Eyrún states that she brings research in how children from recent immigrant backgrounds in Iceland navigate the school system and the barriers to their social or economic advancement.

Pivoting away from examples of this teaching practice related to children and their education, Brynja and Erla also both talk with students about issues of brain waste for immigrants to Iceland. Erla even brings this sort of research about immigrants and refugees into courses on other subjects:

> Even in my Methodology class. I talk about, because it's research, I talk about what I do, what my object is, goal is to understand, now that we have a lot of refugees, not a lot compared to the U.S. but compared to a small nation, we are increasing number like 10% are immigrants.

Not only does Brynja also include these issues in her classroom, she also leverages specific examples from current events to highlight the relevance and immediacy of the struggles refugees in Iceland face. In this quote, Brynja talks about how she purposefully chooses these examples so that she can create a dialogue in class where students feel like they have more context to discuss:

> Cause, you know, we're all localized in our understanding of, of our reality until we start having those global experiences and thinking of them in that way. So, I try to draw that out of them and have them look at what's going on around them. Um, I do it a lot with sort of immigrants – a dialogue around immigrants, uh because that's a big deal right now. I mean I don't know if you've been following the papers, but I mean I think every day for the last two weeks there's been something on the refugees situation. That Albanian family that didn't get uh refugee status and is being sent home. There was a Syrian family that came from Greece that is being sent back to Greece because it's "safe" in Greece. So there's this whole very racialized dialogue that isn't racialized here.

Using current and local happenings as examples can magnify their struggles for some Icelandic students who may not understand the impact of the crisis on people in their own community. Brynja also attempts to generate a new conversation about the racialized

nature of refugees and immigration that she believes is currently missing, raising awareness in these students about power and race.

As a final example of this teaching practice of incorporating immigrant issues, Terry talked about an article he wrote stemming from research on the Vietnamese community in Iceland. This article is now required reading for new students at the university, although he doesn't specify, likely in certain fields:

> I know, in all the courses for the beginning students, that they all have to read this article on the Vietnamese. So, it's become sort of – and other courses I think it's being used as well. But as a way of teachers introducing the subject that this is an area of Iceland that needs to be known about.

The results of this research, attempting to humanize a marginalized population in Iceland, then impacts teaching practices of inclusion and diversity beyond his own classroom. This effort adds to the IaH activities on campus as other courses have incorporated this reading into their curriculum. It also provides some blueprint that other champions could emulate to help forge progress on IaH at UI through their own research.

Using multiple and diverse teaching methods and practices. Including multiple and diverse methods and practices is a teaching practice of diversity and inclusion related to IaH as such varieties of teaching methods may allow students from non-dominant backgrounds to recognize their identities or cultures more readily when teachers present diverse perspectives. Moreover, multiple and diverse teaching methods and practices also allow for more engaged learning from those with cultural (Gay, 2013), linguistic or other forms of diversity (Brookfield, 2015) who may be less familiar or engaged with only

traditional teacher-centered lectures. As an informant in CTL noted, the rationale for encouraging multiple and diverse teaching methods and practices was informed by the increasing awareness of student diversity in classrooms. Although there is still a culture of using teacher-centered lecture-based classes at UI, there is a growing shift away from this model because of greater inclusion of diverse students is represented by these participants. Several of the participants had illuminating statements on their use of multiple methods in the classroom:

> **Hanna**: So, I think uh, what I learned also was to try to use like multiple methods so that each student will find something suitable for them in each class. So I try to mix methods and I try to keep the students occupied with conversation and so on, because I mean, lecturing? I really finished lecturing a long time ago because very few people really think that this is useful.
>
> **Eyrún**: I think, well, because different students uh, need different... Yeah, that's because, students are different, they have different needs, they learn in a different way, some people like to listen, some people just zone out and are gone in five minutes, so they like to do hands-on. So, I'm just trying to get everybody active in some way by using different methods.

Eyrún went on to state that she often uses two or three different methods or approaches in any given class, to make sure that students from diverse backgrounds have maximum opportunity to engage with the material.

As a more in-depth example, some of the use of multiple teaching methods comes in the form of incorporating multi-media in the classroom followed by class discussion.

Terry talks about how he uses a lot of "YouTube moments from around the world" in his classes. Erla uses documentaries extensively. One film *Promises* (2003) is a documentary detailing the Israeli-Palestinian conflict through the eyes of a number of children from both groups. Hanna uses several short videos about race relations from a minority perspective. One of these videos, available on YouTube is titled "What Kind of Asian Are You" (2013), which is a comedic portrayal of how Asian-Americans in the United States are often questioned about their heritage, often with little cultural sensitivity or understanding. Both of these examples of using multi-media occurred during the classroom observations and students.

Other examples from the data of using multiple or diverse methods include utilizing small group work, structured debates between groups of students, in-class reaction papers, student-driven discussions and student presentations. Some instructors noted that they will modify or update the syllabus based on student input and need. As discussed above, several instructors also use simulations or experiential learning. Eyrún, for example, provided a syllabus that includes details about the variety of formats the class period takes including: lectures, discussion, group project work or individual work on smaller projects.

The use of multiple methods extends to graded assignments as well. One of Brynja's syllabi included a group project, a group presentation, a final paper completed as individual work, and a final presentation in which the student has to present to the class in addition to the seminar and lecture style in-class format. While not all of these methods were used in the same class period, data from classroom observations, syllabi,

and interviews reveal that multiple methods are frequently used by the participants throughout their teaching and that most methods are not predominantly teacher-driven lectures.

Purposeful facilitation of interaction between diverse students. Participants provided several examples of practices of inclusion in their teaching. Some of these examples were about bridging the rural/urban divide in Iceland. UI is in the capital city and many post-secondary students living in more rural areas of the country have difficulty accessing educational opportunities in their home region. Both Terry and Hanna talked about their efforts around distance learning for those outside of the capital region, who are also often less privileged and have less access to resources. Hanna video tapes some lectures and Terry is looking into scaling up something akin to massive open online courses (MOOCs) to reach these students.

Again, the reoccurring theme of language is also apparent in teaching, in this case, as a practice of inclusion and specifically, of facilitating interaction between diverse students. Brynja and Erla using language choice as a means to create spaces for offering classes in English, both to increase access and also to provide a space for international and domestic students to interact. Throughout the interviews, Terry was particularly attentive to how language is used in the university and the classrooms, specifically English and Icelandic. One of his practices is to encourage multilingualism in the classroom, letting Icelandic students speak in either Icelandic or English, even though he lectures in English:

> […] my way of doing it, at least, is to allow them to ask questions in their own language so they don't feel any form of inferiority cause it's one thing communicating in a small group it's another thing speaking in English front of 50 people, this is uncomfortable it's embarrassing and people might even laugh at you. And the Icelanders are very, have a strong sense of shame and honor which goes back to Viking times and they don't like being made a fool of and they'd rather just shut up and do that. So, internationalization on that side is a matter of making them more able to function by understanding at least and having a few courses at least taught in English.

Although Terry teaches in English in many classes as an important method of including certain international students who do not have the ability to speak Icelandic, he also allows for the those who may not be able or comfortable with expressing themselves in English to the same degree they could in Icelandic. Terry also usually translates the question from Icelandic, into English for the benefit of the students who do not speak Icelandic. The syllabi for such courses are also bilingual. In this way, such courses benefit domestic and non-Icelandic speaking international students, increasing the inclusivity and raising the odds that domestic students will take a course in English which they may not consider otherwise because of the flexibility of language. This provides a more open venue for discussion and interaction between those who speak Icelandic and those who do not.

Another version of this teaching practice of facilitating interaction between diverse students is through cross-cultural collaborative distance learning. Erla teaches a

course where her students were paired up with students at Arizona State University in the United States on a "virtual collaboration project" titled, "Culture and Workplace Conflict." The students are expected "to exchange at least 10 email messages with your partner and write a short paper together." Such virtual collaboration encourages cross-cultural engagement between students from Iceland and the United States around a structured assignment in purposeful ways that are often logistically challenging at the university itself because there is often not comparable numbers of students from different cultural backgrounds. Rather than small group work which also may include students from a mix of cultural backgrounds, pairing the students up one-to-one translates into more extended interaction between diverse students as well.

This cluster of teaching practices of diversity and inclusion highlights the intersection between IaH and social justice for the participants. Many of the teaching practices include considerations of the more marginalized, less privileged or non-dominant on campus, in Icelandic society or globally. The commonality with the other three clusters shows both that teaching practices are complex and can rarely be singularly defined and that diversity and inclusion are a core aspect of IaH.

Summary for teaching practices of IaH

These four clusters of teaching practices provide insight into the granular and everyday strategies that participants employ which are the foundations for IaH in the classroom. It is important to emphasize that not every teaching practice related to IaH could be captured, and it is likely that certain participants engaged in practices listed even if they were not demonstrated in the data collected for this project. Taken together, the

clusters and individual practices detailed above present a picture of diverse methods and strategies in the classroom that are used by participants to teach international perspectives and intercultural learning.

Practices of building and maintaining networks

Moving from practices of teaching, another of the key practices of IaH for the participants centers around building and maintaining networks with others. Such relationships be considered part of faculty members' practices of IaH as their involvement in networks creates opportunities to inform other practices of IaH which more directly impact students and engaging with diverse populations. Moreover, it supports continued development and investment in international learning. The examples from the data discussed below are those relationships which participants engage colleagues around learning or sharing about issues of multiculturalism and related practices, engaging in comparative international projects and research, or leveraging international connections to open doors for more student cross-cultural engagement. Often such relationships are with academic peers, but others are outside of the academy.

Some of this networking occurs on campus with peers. Brynja, Eyrún and Erla all spoke about spending time interacting with colleagues in formal and informal settings where the conversations are on topics of issues of including international students, international education or inclusivity. Brynja, for example, who is the coordinator for the international education undergraduate program, talked about how authentic engagement on personal and professional issues helps to create more trust with colleagues. This has led to more committee roles and input. She also had an interview with the student

newspaper about her talk on brain waste and women during Equality Days. Erla and Eyrún spoke about how their work is resulting more invitations for lectures and recognition by others on campus of intercultural dimensions or issues. Terry works on a committee that concern international students access to coursework and Hanna is involved in a university-wide committee that is considering the university's response to the Syrian refugee crisis. Both of these examples represent opportunities for these participants to connect with others and influence policy and messaging around IaH.

Beyond this relationship work in Iceland, much of the networking is with international colleagues or other connections. Terry spoke about having a network of colleagues who help in marking graduate papers to ensure high quality programs and international perspectives on the academics that these students are producing:

> In the same way I go out of my way when I can with MA marking to get somebody from abroad to read over the essays rather than being done within the country so that we can ensure that the grading and the level of work is of international standard. I think that could be done more often; the trouble is of course when they're writing in Icelandic there aren't so many scholars who can read over this stuff, but I have a network of people that I make use of quite a lot just to keep ensuring that what we see as being as an 8 or 8.5 is higher than an 8.5 or above an 8.5 and the students can feel proud of this too, they know themselves that what they've done means something international.

Terry talks about using his network for quality assurance in the programs that are being taught and the resulting grading, but he frames it as something meaningful for graduate

students because of the comparative international nature of this system. At the minimum, this encourages students to think beyond a local scope, to consider a more international mindset, in line with the aims of IaH.

All of the participants spoke about networking and relationship building through conferences and research networks. Eyrún, for example, attributes a good deal of her understanding of international perspectives on issues of multiculturalism to her work in a European research network called Children's Identity and Citizenship in Europe. Through this network she was hired as a researcher in a five-country project about on multiculturalism and teacher education. More importantly however, this network focused primarily on improving inclusive pedagogies and developing teaching. The application to the university classroom, even while the focus the network was in primary education settings, is clear. Brynja spoke about a recent conference that she attended where she was able to make connections and gaining cross-cultural experiences that she was not able to when she was studying in the United States.

One particularly salient example of the intersection of IaH and such networks was the Learnings Spaces project and resulting conference in Iceland in Fall of 2015, which three of the five participants attended. Hanna developed and led this international comparative project with a number of other researchers in various Nordic countries focused around inclusive pedagogies for multicultural schools. This conference was the culmination of only one of the network-based and collaborative projects she is involved in. As Hanna notes, "so, I mean I'm involved in projects in Nordic countries and European countries and new things keep coming up, so there is an ongoing dialogue all of

the time." The importance of this statement is that the conversations stemming from this project are not isolated, but rather more holistic.

Finally, all the participants also mentioned other connections outside of the academy in a variety of countries around the world. Some of these connections were people who participants met while living or traveling abroad, others are former international students who they keep in contact with. A number of the participants stated that some of these people had significant impacts on their understanding of other cultures or difference. Eyrún pointed to a friend of Chinese origin who she learned from with while she lived in the UK and Terry noted that a friend in Africa opened his eyes to some of the cultural differences. Erla noted how she is still in contact with former students in Russia, Denmark, Norway and the United States. While these relationships may not have a direct impact on current students, these continued connections to different people from diverse cultures provides ongoing opportunities for the participants to engage in reflecting about difference and practicing intercultural competence themselves which is necessary for effective engagement in IaH.

Practices of connecting with Icelandic society

Faculty members engaging in educating members of the greater public through disseminating research findings around issues of multiculturalism and inclusion can be considered a practice related to IaH. Such practices ultimately improve the both social climate for student learning and university goals around international education. To come back to the example of Terry's research on the Vietnamese population in Iceland, he used the findings as a vehicle to enlighten the greater Icelandic society. Terry leveraged this

research to help increase cross-cultural understanding in the society through making his work available to the greater public, saying, "when I published the article I deliberately published it in the most key Icelandic… cultural journal as a way of breaking down that wall." He went on to say that he was "arguing that these are Icelanders as [much as] anybody else." Not only did Terry publish the results in a venerated national journal for mass consumption, but he also gave public lectures about them, even when the audience was expecting another talk altogether. He related one story about how a community group in Iceland had asked him to talk about the Icelandic elves (often referred to as "the hidden people") and Terry recalled reacting strongly, "I was so pissed off with talking about elves that I said that I'll talk about the hidden people of Reykjavik I'm gonna to look at the Vietnamese. Because nobody knows anything about their culture, they've got community here."

Certain practices of connecting with Icelandic society are also rightly practices of building relationships, but the primary focus is more on providing assistance and help rather than networking. Some of the most significant connections related to IaH that participants have with the greater society are those with local primary and secondary school systems. All three of the participants from the School of Education have worked with local educators in the primary and secondary education system on practices related to multiculturalism and inclusion , whether formally or informally. Again, as IaH is concerned with inclusion and immigrant populations particularly, working in multiculturalism in Iceland This collaboration is in the form of project consulting or training with local teachers and administrators around inclusivity and multiculturalism in

their schools or districts. For example, Eyrún related how she was working with teachers at an upper secondary school, talking about how to work with children of non-Icelandic origins. Hanna has been working with a Polish school, an NGO where heritage language is taught and with an association of women of immigrant backgrounds in Iceland. Much of her service work however, is in the local non-specialized preschools and primary schools in Iceland. Here, Hanna explains how more people are seeing the need for multicultural support and then how she is involved in this work:

> I think for example, the awareness that we're seeing now of multilingual issues, you know. Supporting heritage languages; reaching out to parents and just opening the whole idea of you know, what's going on in the schools. How to build bridges between languages on an everyday basis. And I'm talking about real good schools that are developing this. I mean schools that have maybe 80% of children with other mother languages. You know. So, and I feel really, you know, honored to be able to support these schools because they're really doing such good work and many of the school leaders have been in our programs here.

For Hanna, this connection with Icelandic society impacts multiple groups of people, both the students and their parents who may be relying on their children to learn Icelandic to help the family communicate, as well as the teachers who are faced with a large population of non-native Icelandic speaking students. As many of the principals and administrators for these schools have been through the School of Education, this connection is reinforced with trust for the work Hanna and other colleagues are doing in the school system.

Brynja also gave examples of how she engages with local schools as part of service related to practices of IaH. Like Hanna, Brynja is involved in work at schools in an area around *Reykjavík* that has historically had challenging socio-economic issues with many students who do not speak Icelandic at home. She also gave another example of advising project where she is engaged in applied work with the local community:

> I'm an advisor on a project in a preschool that is doing a project of matching an immigrant family with an Icelandic family for you know, cultural adjustment purposes and when I first got onto it, one of the problems I was having with it and I sort of managed to get people to maneuver around it was that it was framed in the "look at how wonderful the Icelandic family can help this poor immigrant family make it here" and I was like well, there's something else going on there. The Icelandic family will have the opportunity to maybe practice a new language, learn about a new culture that they never knew anything about. It's a two-way street.

Brynja's assistance in this project gave her the opportunity to reorient the approach away from a deficit model for the immigrant families toward a balanced exchange of culture and perspectives that opened cultural doors for both immigrant families as well as Icelandic families. Without her guidance, the project may have been less effective and missed a significant opportunity for intercultural learning. Increases in such intercultural learning strengthens the universities position in the community and creates more opportunities for practices of IaH in the future.

More than any of the other participants, Hanna frequently talked about her work in the field. Examples of this include working with schools as mentioned above. However, this work in the field also includes connecting with others around education including municipalities and the state government. She noted that this cooperation with the field is "always part of my work" and believes, "that's so important also to keep the relationship between the university and the field and so we don't get lost in publishing you know." She also talked about building relationships with the diverse populations that she writes and conducts research with and about in the field. Her focus is not to take the role of a detached academic, but rather to work collaboratively with others through applied work in the field which is ongoing and developmental. Indeed, Hanna states that she is still learning about:

> …the importance of cooperating with the people; you know not working on or working, or writing about people, but working with and writing with the people I mean, for example in my case, these diverse populations. So, I think you know, right from the start I realized that you know I really needed to cooperate throughout and not be this isolated academic that many people tend to become, you know? I've been resisting this from the beginning. So, this is both in research and also sort of international cooperation that it's about being involved all the time and not, not working in isolation or writing in isolation so.

Hanna is certainly referring to cooperation with practitioners and academics internationally in this passage. However, she starts by talking about "working and writing with the people" which is addressed to those communities she is investigating. Building

relationships with and staying connected to these populations affords her the chance to continually be grounded in her work. It also gives her resources to bring into the classroom and as additional engagement opportunities for her students thus informing IaH.

A final mode of connecting with Icelandic society is through media and interviews. Erla and Eyrún spoke of media outlets that were becoming more interested in their research. Local television and print media organizations have increased their interest in hearing about refugees, immigration and adaption in Iceland. A number of interviews were scheduled or had recently been conducted. Erla also spoke about increasing her work with MARK as mentioned earlier to give more public lectures. While these may take place at the university, the talks are open to the public through MARK and this creates yet another direct connection with Icelandic society. Such connections with the public are aimed at bringing awareness to reducing prejudice against marginalized immigrant populations or providing direct assistance in improving inclusivity. This awareness in turn, may help foster social and political conditions more favorable to their access to and inclusion in the university.

Practices of research

The section above on building and maintaining networks included examples and data about participants engagement in research networks. This section addresses research activities themselves as practices of IaH. When considering IaH broadly, research as an activity itself is rarely mentioned by scholars. This is mainly due to the focus on applied practices of developing intercultural competence and international perspectives in

students, often undergraduates. However, when considering the role of faculty and their own practices it is necessary to consider how research may contribute to the development of IaH as a practice of building and maintaining relationships. All of the participants are involved in some sort of research related to multiculturalism or international perspectives, through expanding the knowledge about culture, diversity, inclusion and immigrant populations. Such research is then arguably a practice of IaH itself for academic staff, being the foundation for other, more applied activities.

Eyrún, for example, has researched social adjustment of immigrant children and intercultural education programs and Erla has looked at cultural adaptation and issues of identity. Erla is expanding her research to look comparatively at those from immigrant populations with university degrees who struggle to find employment. Most of Hanna's work is around questions of diversity and education, recently as part of culturally inclusive learning environments. Brynja has recently conducted research on social justice and democracy in Iceland through the historical lens of ethnic uniformity.

One of the most illuminating examples of participants' research itself as a practice of IaH is Terry's work on the Vietnamese immigrant population in Iceland. This example has been presented previously, demonstrating how multi-faceted and influential research can be to the various activities in IaH. Terry's goal was decidedly different than the anthropologists who were looking at how this population was adapting to Icelandic culture. He wanted to find out how they were negotiating identity and heritage in a new land asking questions such as, "What do you teach your kids, who teaches the kids, what's the role of this, how much do you keep, especially for people like the

Vietnamese?" He went on to talk about his experience connecting with these people through his research:

> It was very revealing going home to these wonderful Vietnamese communities which are just so totally different to anything that I'd seen amongst Icelanders at least. And you realize why Icelanders are frightened. Because the number of peoples, for example, who are coming in and out of the door endlessly…which is so different to Icelanders when one or two come not – who are these thirty people are they all staying there, what are they doing there. There's this people are eating and gathering together in large numbers in very different way to the way Icelanders do.

Not only did Terry come to realize potential intercultural tensions between Icelandic and Vietnamese populations, but he also worked to bring others to this understanding through teaching informed by this research. Perhaps most importantly, Terry made sure that these transcripts and data were preserved in the national library, so that future students could continue conducting research using these archives. This additional step allows students and the public access to rigorously collected and recorded data and material about immigrant peoples and their heritage cultures in their own country. Terry continues to encourage more of his students to investigate research topics related to immigrant communities in Iceland.

Given that the participants were identified for this study because of their status as champions of IaH, it is not unexpected that some of their research would directly inform IaH. While it is clear that academic staff who do not have research areas that align with

these topics can still engage in many other practices of IaH, these participants have a more robust array of practices informed by their own research.

Challenges and Support

Although the major thrust of the present study was not focused on understanding the challenges or barriers that academic staff encounter while engaging in IaH per se, it is beneficial to know something about how they experience this as it is part of the process and important context for the cases. Indeed, while not asked about this explicitly, each of the participants expressed challenges in their work of promoting and engaging in IaH. However, the interviews did include questions about where participants find support when doing such work; what keeps them going. These challenges and supports are discussed below.

Some of the challenges the participants brought up included: logistic barriers within the system, having two physically separate campus, a general de-emphasis of teaching, a lack of awareness of the need for internationalized perspectives on campus, and explicit resistance by certain colleagues to adopt practices and activities related to IaH. Several participants, for example, noted that they did not have the power or status to be involved in directing curriculum or teaching to be able to assist in bringing these diverse and international perspectives and approaches into the classroom. Others stated that the had the ability to employ this sort of internationalized curriculum but felt very isolated in their work without much support.

Burnout

One significant challenge that was evident in a number of responses was the looming specter of burnout. Burnout can be particularly prevalent when a small group of champions are attempting to shift a conversation and resulting action on such an expansive organizational and societal level. Some of the comments participants made were related to the daily work that most all academic staff engage in, such as expectations to publish and struggles with balancing teaching and research, finding funding for projects, and similar such struggles. However, it is important to remind the reader that these struggles are taking place against the backdrop of the continued effects of the economic collapse in 2008, which impacted faculty members' workload. Other comments were more directly related to raising awareness and making more substantive change. Brynja and Hanna made particularly salient statements regarding burnout. When asked this question about what keeps her from this burnout, Brynja responded:

> [laughter] I don't! I'm really tired! It's hard. It's hard. I've been going through a really, I mean it's been really rough for the last 6 months. I kind of want to just get up and leave, because it's constant. I feel like I'm constantly fighting somewhere or trying to make sure that people are aware, "do you realize what you just said?" So, it gets pretty exhausting.

For Hanna, this issue was less immediate, but she encapsulates this potential hazard well stating that:

> [T]he burnout is always just around the corner I can tell you because there's so many tasks and there's so many issues still to be resolved in Iceland and there's so much work and the feeling of drowning is there regularly. […] I used to be on my own really focusing on this field even though I had colleagues that were interested. It was mostly me like 10-15 years ago.

Here Hanna laments that while the environment and support has improved at the university, burnout is always close by. While Brynja's focus was on shifting attitudes and perspectives in the university proper, Hanna points to her struggles with the burden of tackling issues facing the greater Icelandic society related to inclusion and immigration as well.

Support

An important balancing question is then how these faculty members find support in continuing this work in light of some of these challenges. When asked about who supports them in their work, answers varied considerably. Some pointed to professional colleagues, personal relationships or even self-reliance as sources.

Terry identifies his support as coming from other scholars outside of UI, rather than anyone internally. The support that he receives is less on logistics or direct questions about engaging in practices of IaH than on relationships fostered through his network:

> We've set up, at least in the Old Norse religion because I have several fields that I work in, one is Old Norse religion and we meet up annual for small conferences that have come here at some point and we're traveling around - it's a sort of a rolling old Norse religion thunder review. Sounds a lot like Bob Dylan's never ending tour and we talk a lot in pubs when we travel around; we enjoy this, it's healthy and we've developed it in terms of not only meeting for those conferences, but also in guest teaching for each others' departments.

These connections with other scholars outside of Iceland offer Terry opportunities to operate in spaces outside of the university proper, develop working friendships and all the while engaging in internationalizing curriculum through hosting scholars from abroad. In addition, he engages in guest lecturing while abroad. He points specifically to these colleagues in Scandinavian countries and his close friend from Kenya who has now since passed away.

Others talked about support from internal sources at UI itself. Most of the responses did not point to individuals, but rather general groups of people in certain colleges or areas. Those in the School of Education (Brynja, Eyrún and Hanna) mentioned support from their unit the most. Hanna, for example, points to those people not only supporting her own work, but also coming along and helping to make changes:

> Well I've been… very lucky to work with a group of enthusiastic people from different subjects within the School of Education, particularly. So, that has also affected me in that so many people from different subject areas are interested. I've worked with different groups but people that are really willing to make an effort to change things.

Her comments here about the willingness of others to create positive change reflect the general increased level of awareness around the university for issues of diversity and inclusion. In turn, this increased level of awareness provides some implicit support for the participants and others who are engaged in related work. Eyrún stated that she felt she had the support of many around the School of Education and those in the Social Science area particularly. Colleagues in the School of Education and Social Sciences ask her to come and present her research findings related to immigrant children. Their interest in her work is a more indirect form of support.

Erla also felt like there are some internal allies at UI supporting her in her work although she also didn't point out any individual. However, she noted that supporters of her work as a larger project were few. She felt that there is a significant amount of room for additional support, pointing to a general lack of support for intercultural learning. Much of this support comes from those people she interacts with already who are interested in such issues. They meet up at lectures and similar events on campus.

Some participants mentioned specific individual relationships as a source of encouragement for continuing this work. Brynja feels that she has support from a close colleague who acts as a sounding board for debriefing interactions with students and

other faculty members around complex intercultural and multicultural incidents that arise on a regular basis. This colleague who supports Brynja has had a significant amount of international experience and is also bi-cultural herself. Consistent with the particularly strong impact of her family in her early life, Brynja's brother and son support her through keeping her motivated and authentic in pursing her work in international education. At the time of the interviews, this support was long-distance, as neither of them resided in Iceland.

Strategies to Advance

During the final interview, participants were asked what strategies they would ideally like to implement in the future to further their engagement in IaH-related activities. While the question leads to conjecture, it gave the participants the opportunity and space to consider how to deepen their practices and through this, provided some insight into their thought processes and goals regardless of their realization. Some key strategies participants pointed to were connecting with colleagues, improving or increasing teaching, connecting with student populations, and engaging with the public.

Connect with colleagues

The most frequently-cited strategy to advance their engagement in practices or activities related to IaH was through connecting with other colleagues. This was in fact the most frequently-cited strategy that participants wanted to employ in the future. These connections that participants named included those through research cooperation, collaborations on policy and practice, and advocating. Eyrún and Erla spoke at length about their strategy of collaborating with other colleagues in research, both within and

outside of UI. Eyrún was particularly interesting in working with scholars at the UI who were looking at similar issues around immigration and diversity. While she noted that it would be good for her professionally to undertake such collaborations, she also noted that this research would help "get things done" and move the conversation about issues related to multicultural inclusion further. Moreover, she spoke about then leveraging this research to make sure the findings and perspectives were somehow integrated into curriculum.

Hanna and Erla talked about looking for ways to raise the level of awareness and champion the importance of IaH with other academic staff in the university's various schools. Both mentioned that they would like to see colleagues around the university become more interested in engaging in practices of IaH. Neither of these participants however, felt that they had good mechanisms for evaluating whether other faculty members were interested in pushing IaH forward. Without knowing who is interested specifically, their strategy is focused mostly on keeping discussions about the need for practices of IaH going with the schools and other academic staff.

Terry, Erla and Hanna spoke about connecting with the administration in order to have more leverage in advancing larger related projects and policy. Hanna is continuing her strategy of formally commenting on policies and connecting with administrators on the main campus, while other colleagues have mentioned that she is approaching these conversations more openly than she has in the past. Erla commented about her desire to showcase her class as an example of the need for more IaH on campus:

> That's the next step, you know? How can I make them more aware of the importance, because they are not in my classrooms. When they see others "ah ha, oh" in my classroom, but I sometimes wish they were there to experience it with me and people are really realizing how much they are taking away from it, the material in the class.

While she does not have a specific action plan of how to accomplish this this, she would like to bring decision makers into her classroom so that they can see the impact that internationalized teaching has on the students. She recognizes that some type of experiential and transformative experience may be a significant catalyst to bring more decision makers on board about the importance of intercultural learning and multiple perspectives on campus. Despite these efforts to make broader changes, Terry and Hanna, who have been in the system the longest, seemed more resigned in their comments about the effectiveness of shifting the culture of a university organization that was slow to change.

Terry and Brynja noted strategies of working with peer collaborators or other staff on campus to move non-research projects forward. These collaborations were more related to public good, whether on or off campus. Terry talked about collaboration with colleagues, but letting others take the lead on a project he started. He asserted that there are other capable academics to whom he could pass on the leadership of his "computers-to-African initiative," if they would be willing to "take the bat," though he would still be "ready to help out and do things with it." Brynja, looked across the entirety of university

when considering this strategy of connecting with colleagues that was focused more on results for the home campus:

> I'd like to engage in a sort of multi-disciplinary, interdisciplinary group that works on internationalization university-wide. I mean I think that would be a really rewarding experience both personally and professionally as well as for the University itself.

While all the participants spoke of specific areas where they would like to see advancements, Brynja was the only participant to talk about a more comprehensive strategy for moving internationalization itself, as a bounded project, forward at the university. Again, while there is no specific set of actions to bring this strategy to fruition, the goal exists. As faculty members are the key drivers of internationalization, interest in working in an interdisciplinary group across the campus is a harbinger of advancement for IaH if such a strategy is realized.

Connecting with colleagues is also about advocating: encouraging action through deliberate conversations. One of Brynja's strategies for this is to continue to "show up," mentally and physically, to spaces where these conversations about intercultural issues may not be taking place, but where they are warranted:

> Just being there, being present, saying something, not pushing. Because if I look like I'm pushing an agenda I might get closed out. You know, and it's an important enough of an agenda that I'd rather take it slow.

This strategy calls for thoughtful navigation and interaction in a complex milieu with competing priorities and voices who may see IaH as what Brynja calls an "agenda."

Connecting with colleagues in this way then is not the more obvious mutually beneficial collaborations that come from working on co-teaching a course or research. This is a strategy she hopes will continue to influence her colleagues in thinking about the importance of inclusivity, diversity and intercultural education.

Increase and improve teaching

In addition to the strategy of connecting with colleagues, some participants stated that they intend to increase or improve the amount of teaching they do that includes internationalized perspectives. While many of his research and service projects are also international in their focus, Terry talked specifically about continuing teaching-related projects rather than investing in new efforts as he sees his academic profession winding down. He mentioned continuing teaching international students and taking part in the discussion around what courses his unit should be offering in English.

Other participants stated that they would like to build on current courses or even get more opportunities to teach content that intersects with intercultural communication, diversity, or immigration. Eyrún lamented that she did not have many opportunities yet to teach in the sorts of courses where she felt she could include multiple and diverse perspectives. She also mentioned that it was challenging to get new courses started that would allow her to incorporate her scholarly strengths. Instead, her strategy was then to co-teach or lecture in courses that already exist to add additional perspectives:

> […] maybe the way is to come, to snuggle into some courses that are still there and change them a little. That's one way to do it. And to maybe implement new perspectives into, into those courses that are, yeah. And perhaps that's ok, I don't know. But I may need to do it, use several means to do this.

Hanna didn't talk about preparing new courses, but like Eyrún, discussed incorporating her research around diversity and culturally sensitive learning into her teaching going forward:

> Uh, we are in the process now of implementing the latest project, the Learning Spaces project and this will be implemented in, well in schools and we will try to open it up for our educational systems in all four of the countries so this is a task that is waiting now, and also uh, I'll build on this in my teaching in the next years, definitely.

The international perspectives gained from the Learning Spaces project which Hanna headed up are quite significant in regard to incorporating inclusive pedagogies for cultural difference. Bringing in their perspectives into her own classroom at UI would continue to add to her students gaining global perspectives in their field of education. Finally, Erla's strategy around her engagement in IaH through teaching was straightforward:

> **Erla:** And also I want to teach more of it. You know, because people don't think it's so important. That's really frustrating, I think. They say "Ok that would be interesting to teach intercultural, but we have other classes more important" you know. But if you're even going to be a manager, come on, you're going to have to be able to interact with people all over, even if you never – even if uh, you leave Iceland you still interact with people across the globe. Via the internet, the phone, whatever. So, I think… they see this. That it is actually something that is important. So, I think that's one of my goals as well - or strategies.

Erla went on to say, "I want to change the way I teach, tell more stories, let that be the emphasis: take cases and have, even in the undergrad – undergraduate classes. I want to change it a little bit." While intercultural communication is Erla's area of scholarship, her strategy includes increasing the amount of teaching that she is doing in this area as she also teaches courses on research methods and other topics. Additionally, data from observations and class assignments reveal her courses on intercultural communication include multiple international perspectives as the content itself is not necessarily inherently internationalized.

Connect with students

It is expected that academic staff who teach continue connecting with students as part of their regular work. However, several participants note that connecting with students outside of the classroom particularly is part of their strategy to advance IaH. Brynja's strategy for advancing her engagement in IaH comes through helping to organize and support multicultural students (many of whom are international). She stated

that she has talked with students who would be interested in a multicultural student organization and has offered to be their faculty advisor and is still pushing for this outcome. Beyond this student organization, she also pointed to connecting international students with local students through co-curricular activities such as mixers, involving international students in the School of Education's current student organization or through an extended buddy program where domestic and international students are matched together. This buddy program could then benefit both of the paired students in intercultural development. She is particularly looking to have more events on the School of Education campus as most of the university-wide international events happen on the main campus.

While Brynja is looking at working more integrating and connecting domestic and international students, Eyrún's strategy of furthering her engagement in IaH included bringing more of her students into future research efforts. She is doing this in part to have a larger team working on projects to accomplish more, but also because it would be a significant learning experience for the students to become more aware of the challenges diverse populations face in Iceland. Hanna's strategy is to connect with students at all educational levels, from those in the primary and pre-schools where she does much of her research and consulting as well as students already in the university. While she didn't readily have specifics on what modes or methods she would use, her focus was squarely on students and working with them in teaching new perspectives in order to eventually move the society to a more tolerant and inclusive environment.

Engage the public

Three of the participants (Eyrún, Erla and Hanna) discussed interacting with the public as part of their strategy to advance their engagement in practices related to IaH. Although such external facing work does not directly focus on students at the university, there is value to support the activities and practices related to IaH. The potential impact of engaging the public is in building tolerance within the society, which could create a better experience for international students coming to campus. More directly, this public engagement may have a positive effect for immigrant and diverse populations in Iceland, helping to create social and economic conditions that lead to more students from these populations to attend the university. Such efforts may not have an immediate or even highly visible impact for IaH on the campus itself, but they are needed for future goals of developing and sustaining IaH in a meaningful and authentic way if we understand IaH to include engaging these populations.

Erla noted that she has been working with MARK to start arranging more public lectures. As discussed above, MARK is the Center for Diversity and Gender Studies which has a mission to engage with the public on topics including cultural diversity, refugees and migration. These presentations by Erla would be around her research topics in intercultural communication which are focused on populations in Iceland. Her goal is not just to conduct the research, but also ensure that the results are disseminated:

> Well I want to take many more interviews. Many – different groups in Iceland, that's one of my goals. I'm taking the two groups: Europe and outside Europe. I want to do more of this. Also, I'm doing um, working with a professor in London in England. And we want to take interviews with people from Africa who have university degree and have a difficult time negotiating with their employer or even getting a job in England, although they have PhDs. So, I'll look at that too. So, I'm not only here in Iceland but I'm there too. And then I want to maybe compare those, I'm doing several or groups of interviews here in Iceland and we're going to do something in London and then compare. So, I'm trying to spread my wings you know. So, work more with others and get more knowledge about it you know. And then I would like to go and discuss it in media as well when I have some research because I think people are now more open to it, more interested.

Clearly, Erla is talking about research first and foremost here. Future comparative studies can give new perspectives and is in and of itself part of developing practices of IaH. However, the piece of engaging with the public comes with increasing the connection with local media to share these results and raise awareness. Eyrún said this as well, saying that she hoped to engage with the media more in the future to draw attention to the issues she researches.

Hanna's strategies to interact with the public include continuing to partner and consult with the school systems in Iceland. This strategy is meant to help implement

practices around inclusive pedagogies for diverse and immigrant students who may not have sufficient Icelandic languages skills.

> Well, of course it's very important to, to implement in the field you know, not only to publish or you know, or of course we know that because we know that the publishing world – I mean, we're publishing for each other, we're publishing for other academics. But uh, it's so important to follow up in the schools and uh, for example we, we uh can run courses for the teachers; we go into the schools and talk about the findings, discuss with them; support them if they want to develop something further. And we've already planned conference in Icelandic with Icelandic teachers in the Spring following up on the Learning Spaces - and that's another way to reach the field because not many teachers attended the Learning Spaces conference, so. And this we are doing with a teacher's organization so, they are more likely to come there but then also we need to go into the schools. And we have, I mean we have already contacts in many schools that we have been working with, so. That's an important next step is to continue that work. Try to disseminate in that way. And also cooperate. It's not only about disseminating the findings but cooperating and supporting.

This cooperation with local schools is a praxis: bridging theory and application with each informing the other. It involves engaging with the public by concentrating on supporting teachers who are instructing diverse and immigrant children. This ongoing integration with local schools, teachers and their students provides additional real world examples and perspectives for internationalizing her own teaching further.

These examples of engaging with the public fall within the parameters of the holistic approach of IaH. Faculty development, including through their service expands the concept of faculty members' involvement in IaH beyond the formal classroom and into the field as well. Such engagement can foster better relations with diverse and immigrant communities and make those in the dominant group aware of issues leading to improvement for everyone.

Increase attention to research

The attention to research as a practice of IaH was already mentioned above in regard to Erla's desire to undertake more research as comparative students on the immigrant experience. Other participants also pointed to increasing their attention to research that focuses on diversity, inclusion and similar aspects of IaH. Again, while such research is not part of IaH directly, it informs not only the public through mass media, but also the practices and understanding of faculty themselves who then incorporate this knowledge and learning into the campus and curriculum. Hanna talked about how she wanted to turn her work from the Learning Spaces research group and the resulting 2015 conference toward higher education:

> But I'm also thinking about new projects all of the time where I can, you know, where I should – what issues should be addressed now and what is, what is the most important way forward. So, my uh, my last application was about really taking the Learning Spaces project further and working in universities. So looking at uh, immigrant population in the universities and their experiences there, so. I mean I've already done some work on this, but it has not been very extensive, so. So, I've already applied for a grant for quite extensive research in higher education in Iceland. […] I mean how the universities are adapting their teaching to these students and also, what services are available and, if there are any obstacles and all that.

Hanna's stated goal of conducting research in post-secondary institutions would bring attention to studying the higher education system, an area of study that is not receiving much attention in Iceland. There is no department at the School of Education devoted solely to studying higher education. While this would not be the first time she researched aspects of higher education (e.g. Books et al., 2010), it could mark a shift toward a more extensive academic investigation of internationalization proper. Eyrún and Erla also point specifically to conducting research projects around immigration and intercultural development as a strategy to deepen their work. Erla, for example, talked about this approach broadly:

> I think now by doing more research on the groups I want to learn more about, I think that's really; because then I can really interact with those people so I can tell real stories that are so powerful; real stories. So and actually do those. So that's my goal: to do several of those, in different countries both in Europe and also in the US, I've planned that already. Uh, so that's one maybe one of my strategies; because then I can take it into my research and the classroom […].

Just as with Hanna's example about engaging the public, Erla also expects to take these future experiences through research and incorporate them back into the classroom. Although she does not explicitly discuss the impact beyond the classroom at the university, Erla is engaged in advocacy for intercultural learning at the university on a daily basis and it is more than plausible such findings could have a greater impact on policy and administration as well.

In addition to these concrete actions, some mentioned various elements that were needed to make these strategies successful. Four of the five participants cited time and space for development of their work as an important element needed to make their strategies for advancing practices related to IaH successful. It is worthwhile to remind the reader that since the economic crisis, academic staff have reported heavier workloads which leaves less time and space for innovating and integrating new practices or initiatives. In addition to time and space, some noted that increased resources were essential to make their work successful.

Just as there are a variety of practices and activities related to IaH, so are there a variety of strategies that participants are intending to use to develop or advance their

engagement in IaH-related activities including connecting with colleagues, students and the public as well as further internationalizing their teaching and research. As these strategies may result in advancing their current work related to IaH or developing new directions, they can be understood as acts of developing the academic self as well. The increased attention from campus leadership toward practices related to IaH on campus may provide more support for the participants to realize these strategies in future years.

Meaning of Being Involved in Practices of IaH

The range of themes covered in this chapter include how participants understand Internationalization at Home, how they practice it, and what strategies they plan to use to advance their engagement in activities that support IaH. One final aspect of understanding the participants' practices and plans for the future is what meaning they derive from engaging in practices supporting and related to IaH. This section then includes responses from participants on the personal meaning or rewards from being involved in these practices. Some of the data come from the direct question asked about meaning or rewards, while other data points come from other conversations where participants naturally brought up these topics. Their responses give some insight into certain motivations for undertaking this sort of work.

Development and learning

One meaning or reward that participants cited from their engagement with practices of IaH is that of opening their students' eyes to different perspectives and other people. Brynja stated that she feels rewarded through hearing back from students who start to recognize how cultural issues play out in the real world after applying various

lenses and perspectives they discuss in class. She gave the example of students sent out to observe how some other Icelanders interact with immigrants without much intercultural awareness. Hanna talked about the rewards she gleans from interactions with graduate students, "I enjoy learning about their experience and their developing practice." Similarly, Erla is encouraged by the increasing number of students becoming interested in researching and writing about intercultural issues. Two quotes from participants capture the reward of seeing others grow to understand difference through their teaching:

> **Erla**: Well, the most rewarding thing is when you can sort of open people's eyes towards differences. For example, the story I told you, people think "oh my god." You know, "why did I think this way?" I think that's the most rewarding thing I can ever think of. That's just everything to me. If I can make people, not make, but enabled them be, to grow and be more flexible, more open, understanding. You know, I think that's the best thing. That's the best salary and price, you know.
>
> **Eyrún**: Yeah. I find myself being rewarded most when I see changes in my students. When I see them grow. When I see […] one student grow in how they work and how they, and their learning. If I can see them learn, if I can really see them change something in the way they work on these issues of application, I can see them really grow in what they're doing. That is really something that is rewarding to me.

Both of these participants talked about how meaningful student transformation is for them. For Erla, the reward is through the increased reflection students gain through her

teaching in checking their own assumptions and prejudices which then results in more openness in accepting and understanding others. Eyrún spoke more specifically about how students come to apply their new understanding to broader issues around multiculturalism in Iceland. Her focus is on one individual student at a time. As Eyrún mentioned at another time, her goal is to not change the world, but the change the world of individuals. This is echoed in her focus in this passage on the reward of seeing just one student shift their perspective.

Benefit to society

Another important meaning for the participants gained through their engagement in practices of IaH is the benefit to society that results from their work. Terry, Hanna and Eyrún all made mention of these societal benefits through different lenses. Terry talked about how meaningful it is for him to see the individual transformation that comes from the experience of being part of a diverse international group and the understanding that perceptions and attitudes are not the same across cultures. He then relates this to how transformed individuals have a hand in the greater good to society:

> But the first time, when you become part of an international group, it's a [brief signal loss] for all of your thinking processes; your understanding of history and the world; that there are numerous perspectives, that there are numerous ways of behaving, that morality, attitudes to men and women differ. It's an overturning and it's and underlining of the [brief signal loss] that we have potential of understanding each other and working together and it's also a very good move in terms of, in terms of working against the things that caused world wars in the past and things of this kind.

This benefit to society then is global in scope. It is reasonable to believe that Terry sees this sort of IaH work that he is engaged in as a continuation of post-World War II intercultural education efforts initiated to avert another large-scale global conflict. Certainly this meaning for Terry is part of his motivation for pursing activates and practices related to IaH as he frequently mentioned doing his part to bring about these changes as he can in his "corner of the world."

Hanna also sees this value to society as meaningful for her. This benefit comes through the progress made in implementing reform in the school systems that includes curriculum and teaching which are more inclusive and culturally sensitive. The reward for her is progression toward more human rights and equality through equal access and learning in education:

> Yeah, mean just the, uh, to see for example, as I talked about before, to see reform, to see school development, to include you know, equity perspectives and inclusion and so on. So, this a reward and just to see, more equality and human rights being taken into consideration in our society. So, you know, it's sort of the daily reward I'm getting and seeing people moving uh, upwards in our education system, people from different countries that have been given a chance that maybe they didn't have before, you know? So, I think that's […] what I'm aiming at seeing and it's very rewarding to see some of this happening because I know it's, it's - should not, it should not be taken for granted even though this is a society that claims to be, you know, aware of human rights and based on equality, so.

The benefits that Hanna sees for society is layered: First, the individual students benefit who gain from greater inclusivity and then in turn are more productive members of society, but second, there is also the benefit of increased consciousness in society as a whole toward such human rights. Understandably, Hanna does not state this directly, but much of her work in teaching master's students who are school instructors themselves and research initiatives have been important in creating the infrastructure and conditions for these education system reforms to move forward to where they are today.

Finally, Eyrún takes a similar approach in seeing meaning in her involvement in practices of IaH as a benefit to the country of Iceland. She understands the benefit as ultimately helping the society mature toward more inclusivity when engaging in challenging conversations around diversity. As these different groups are indeed part of the Icelandic society, the benefit is for everyone who make up the constituent parts:

> Well, [pause] in a maybe. Maybe it's self-centered attitude that it would benefit my country. You know, it would benefit the discussion here which is, we already talked about a little bit, immature and inexperienced, so I'm hoping what I can bring to the table helps us along in discussing and working through those issues and also how the world is today it's difficult to place regarding, uh, groups, different groups, so it's a really fragile circumstance and a fragile discussion.

While Hanna spoke about increasing awareness and human rights, Eyrún strikes a more urgent tone in describing the interactions between cultural groups as "fragile." This is particularly revealing as the Icelandic people as a whole have had such little experience addressing these issues on Icelandic soil. She went on to talk about how the world is shifting and intercultural conflict is becoming more prevalent. Eyrún underlined these comments by pointing to the week-old November 2015 Paris suicide bomber attacks, which occurred during the interview process. The potential and actual benefit to society of her involvement in practices of IaH provides significant meaning for Eyrún.

Personal fulfillment

In addition to the rewards of seeing benefits for others, whether in an individual student's own growth and development or the progress that comes in society, a final meaning for the participants came in the form of fulfillment from their own experiences with cross-cultural interaction through their involvement in practices of IaH. Terry stated quite simply, "I enjoy being international", in meeting and interacting with people from other cultures via these practices. Erla and Hanna both talked about the enjoyment or sense of fulfillment derived from teaching diverse groups of students:

> **Erla:** So, you have to work harder because you have to explain everything more specifically which is ok, but I love teaching my more diverse group because they identify with more stories that I'm telling and it gives more reasons why I enjoy it more.
>
> **Hanna:** And also I've been teaching diverse groups of students for many years in the university and also in other countries, so these are all sort of experiences that have come together to well, how can I say, really sort of fulfill my need to work in this field, or in this international context. It's something that gives me a lot personally.

While some may perceive international or diverse groups of students in their classrooms only as added challenges to teaching, Erla and Hanna welcome these students in their classrooms and see their presence as a benefit.

Finally, Brynja moved from framing cross-cultural activities as providing personal enjoyment to focusing on the increased "wealth," as cultural capital, that multicultural experiences and relationships can bring. When asked about what rewards being involved in multicultural activities, through engaging in IaH, brings to her she replied, "The diversity makes you incredibly wealthy. I mean I feel like access to this diversity opens up all these others experiences for me." These cross-cultural interactions and contacts the participants have through their engagement in practices of IaH not only provides personal fulfillment, but also opens doors to new perspectives and knowledge.

The meaning for the participants' engagement in these practices of IaH exists in three different scopes: the first level is the personal fulfillment which is on the individual

instructor; the second focuses on the development and learning primarily of their students; and the final, broadest scope, is the benefit to society. That participants brought out the meaning or rewards that their engagement in practices related to IaH throughout the interviews, suggests another piece of the motivation for the participants in undertaking such work.

Summary

This chapter provides answers to three of the five research questions which were constructed to reveal several key aspects of how faculty members engage in IaH. Data also showed how they intend to further their involvement as well as what meaning or rewards their involvement in such engagement has for their lives which then in turn, inform and expand this process. These data describing the key aspects of the process of participants engaging in practices of IaH reveal that this process is neither non-linear nor static in nature, but rather is dynamic through shifting contexts and interplay between past histories and present events along with the ever-changing nature of participants' experiences and individual positions.

Chapter VII: A Portrait of Adult Learning

The previous chapter focused on participants' understandings and concrete actions around IaH. The evidence in this chapter then covers the mindsets or tools participants employ which advance their own personal and professional development. It is scarcely a new concept that academics are not only experts in their given fields, but that they continue to develop as part of their professional work, and yet they are rarely characterized as *adult learners*. Framing the experiences of the participants in this study then through a lens of adult learning allows for consideration of the developmental aspects of their engagement in practices of IaH and the skills, capacities and tools they employ in this process which then also form part of the process. This development is often overlooked and underappreciated. This chapter then addresses the fourth research question, borrowing from Sanderson's (2008) language and approach: through a lens of adult learning, how do UI faculty members who engage in IaH develop their academic selves?

These cognitions and mindsets involved in such learning presented here are not discrete or sequential, but rather a fluid constellation of conditions, attitudes and behaviors that ultimately work to develop the individual faculty member. While each of the theories or concepts which make up these components could be subject to extensive treatment in their own right, the goal in this study is rather to provide a solid foundation for a broader and multifaceted perspective on how the complex process of faculty development around IaH occurs, thereby establishing a basis for further exploration in

future studies. The data included below are taken from all sections of the interviews about the entirety of the engagement process and a presented in a variety of contexts.

Disposition Toward Growth and Development

In the next section, I present data from participants' interviews which support two of the theories discussed above in the context of their engagement with practices of IaH: the mindset for learning and the developing the academic Self. These data points come both directly from participants' answers to questions about their own learning, but also through interview questions related to other aspects of their engagement.

Mindset for learning

Dweck's (2006) work on mindset and learning juxtaposes the so-called "fixed mindset" where intelligence is thought to be innate and a static entity against the "growth mindset" where intelligence is considered malleable, dynamic and incremental. Undoubtedly, a growth mindset is the foundational internal condition necessary for a significant capacity for development for the vast array of attitudes and behaviors needed for transformational internationalization. It could be argued that academics have a "growth mindset" based on their extensive formal education and continued scholarship as members of the academy, devoting much of their time to the enterprise of education and research. Certainly, academics as a group continue to gain more knowledge, but they may not reach for new challenges that stretch their own development beyond their area of expertise and seeing everyday interactions as moments for learning.

Terry demonstrates this mindset through an awareness of his ongoing development. When asked about times when his biases or assumptions were challenged,

he responded that he could not articulate any particular prejudice, but then went on to talk about where his global outlook came from:

> Yeah maybe brought up, but also what I've sort of grown to experience I think. So, no, I don't have any radical sort of visions on the road to Damascus […]. But again, we're always changing, we're always adapting, we're always learning. So, of course there are things that will change.

Terry does not cite any moment of change assumptions but does provide a statement that places learning as central to the human experience. He recognizes that learning is a constant process that can include shifting of attitudes and adjustments based on new information and experiences – even if he is not always cognizant of every individual change. Transformative learning particularly is often associated with specific striking life-changing events, but people with a growth mindset are more aware of the incremental and daily nature of this process. The way Terry understands, and by extrapolation experiences, this development reveals his reflexivity and awareness of continual learning and adapting.

Additional evidence of this growth mindset comes through genuine curiosity and interest in others. Participants reported a strong disposition toward learning about other peoples and culture, the details of which are not squarely within their daily work – but broaden their horizons. This inclination toward exploring other peoples and cultures demonstrates not only motivations for engaging in work related to IaH, but also a disposition and desire toward gaining understanding about knowledge which may be

outside of their specific academic disciplines or only indirectly related to their daily work.

Unlike Terry's awareness of inner adjustments in outlook, Erla said that she is often not aware of her learning about other cultures because it was so "normal" for her to engage in this on a daily basis. Later, she mentioned how some Icelanders believe refugees have a negative impact on the country. Her approach to this however, is to see the cultural differences as a learning opportunity. When asked about what motivates her to become more involved Erla noted that:

> I don't know this is just everywhere – we are now getting more refugees and more immigrants. So, the world has become more diverse with what's happening now with Syria and everywhere and it motivates me even more because it is increasing in importance of understanding, not talking, even intercultural communication. Just everywhere. So, I go to a lot of lectures and give lectures about diversity and those issues because I feel even here there are groups that are against taking more refugees into the country. So, I'm trying to see, look at the positive side, seeing how much we can learn from people from other cultures for example because so it is not only negative, it's a lot of positive things.

By noting that the presence of other cultures is "not only negative," Erla is acknowledging the frequent discourse in Iceland that recent immigration has created challenges for a culture and people not used to this diversity. These struggles in adapting are in the public consciousness where the focus tends to be on the challenges. Rather than isolating only the potential and actual benefits when advocating for multiculturalism in

Iceland, this broader framing allows for a more inclusive mindset when talking with others who have had a range of experiences with cultural difference in Iceland.

For Eyrún, this disposition toward learning comes in the form of a certain humility, recognizing that there is so much yet to know and learn about those with cultural differences in the country. She notes that she is lacking in knowledge about the practical aspects of multiculturalism, saying "I still feel like a beginner in this process because I know that probably, well I feel like we need to be humble because we are new to this experience as a country as a nation." A growth mindset is revealed in the form of both recognizing the need for more knowledge in this area and then desiring to engage in learning more in the face of this perceived deficit. Rather than this collective positioning creating personal distance in ownership of this need, Eyrún positions herself as having only a nascent understanding in a society which is also just starting to grasp the complexities of improving cross-cultural existence. This is similar to what Erla says in the previous quote when she used the word "we" in talking about how much there is to learn from other people.

While the data pertaining to growth mindset is somewhat less robust than other areas of development, these important statements reveal that this mindset is evident and provide a foundation for the participants to be open to and engaged with various modes of learning. Such mindsets translate into their daily interaction with students, integrating their awareness and disposition toward learning and capacity. Moreover, internal conditions and attitudes toward human potential are factors in their engagement in practices of IaH.

Developing academic Self

The concept of developing the "academic Self" is strongly related to the concept of growth mindset. Both concepts focus on stretching the capacity to embrace learning something novel. Whereas the "growth mindset" provides the broad groundwork for a belief in their own ability to learn, tenants of developing the academic Self are more concerned with stretching professional development. Understandably, faculty members who are developing their academic selves are adapting and recreating their professional work and identities contending with new directions for their work and research, rather than only plumbing deeper into a single, focused topic. This expansion of intellectual interest and investigation is one of Hall's primary components in the concept of developing the academic Self.

Some evidence of participants developing their academic Selves comes from personal and academic libraries. Both Terry and Hanna for example, had large collections of books from a variety of disciplines in their office that were not part of their early academic scholarship. Hanna's library includes works on anthropology, religion, and philosophy which were not the focus of her early scholarship. Similarly, Terry's office contains a variety of works in addition to his doctoral work on drama and folklore, including visual arts, Celtic music, poetry, and classical mythology. While Brynja's office didn't have many books, she noted that her personal library at home contains a good number of diverse subjects from Russian to philosophy. These works are drawn on and incorporated into their broader understanding of cultural exchange and learning.

In addition to the bibliographic evidence of continued academic exploration, several participants reported during interviews that new research directions emerge out of their experiences. Even though Eyrún, for example, is still completing her doctorate, she is considering new research directions that have been called to her attention through other scholars and conferences. These are not necessarily direct offshoots from other work as she mentioned being interested in, "studying the experiences of, for example, exchange students or immigrants and that [are] trying to find their way through this system to see what can be done better." While Eyrún works in researching immigrant relationships in the school system, she has not yet worked on exchange students in a university setting which is a new direction.

Similarly, Erla stated that she was starting to do interviews with refugees who were settling in the small town of Akranes, which was not an area she had worked in before. Immigration as a focus for Erla has developed through her work in intercultural teaching and position at UI. While teaching in the U.S., her focus was more on questions of race relations.

Other participants, often reflectively, addressed their development of the academic Self directly. For example, Brynja talks about the continual re-imagining of her professional identity in ways she had not expected. However, she is increasingly passionate about these new directions:

> Yeah, […] I mean, in my research, it just shifts and you don't realize it shifting – like I would have never thought of myself in this job as being their resident critical race theorist, but that's what I am. You know? And so, […] it's just weird how – I'd never thought I'd be a race theorist, that's not what I went in academia to be. You know, but I ended up being in that […]"

Hanna also detailed how engaging in practices of IaH has created new directions in her professional life, finding new areas to focus on in the education system by considering teachers and their practice rather than the immigrants or students and their experience which she had concentrated on previously:

> I mean […] these experiences have led me to start new research projects on for example diverse teachers in schools – how they experience their work and their teaching and also research about really what's going on in the different classrooms or groups in preschools. Because before I didn't used to go that deep into the school practices so, I mean I think this is the influence of my own teaching through the years.

Not only has Hanna's research expanded into previously uncharted territory, such as working with diverse teachers rather than focusing on diverse students, it has also led her to situate herself in real world settings, with practical knowledge from the field. She goes on to say that she learns a lot from these experiences and that new knowledge is then translated back to the classroom for her graduate students in the way of concrete examples and stories of the challenges and opportunities that exist in the Icelandic school system.

This quote from Hanna then provides evidence of what Hall (2002) describes as a second key aspect of developing the academic Self: praxis. That is to say, the continual integration of theory and practice, which arguably includes integrating research findings into the classroom. Other participants also spoke about bringing their research into the classroom and integrating it into their daily practice rather than only relying on static lectures and examples recycled from previous terms. Erla for example, talked about how she brings her own research findings into all her classrooms, even those that are not directly about intercultural issues:

> And, so I think taking a story and I can actually - just yesterday in my methodology class – because I take all of my research into intercultural stuff into other classrooms since I've been teaching a whole lot here. So, I just use other opportunities, just sneak them in you know. And students really learn and enjoy it because I'm teaching research methods, but I take my research there.

While it is tempting to say that such a practice is not a function of engaging in IaH, but rather the foundational work of academic staff, the data reveal that undertaking research and teaching that intersects with intercultural or immigration issues has acted as a catalyst.

These concepts of growth mindset and developing the academic Self intersect around a continual stretching. This is a necessity for faculty members to grow from their work and expand their understanding, interests, and capacity beyond topics and issues they have investigated previously. While the evidence for a growth mindset supports a foundation for the motivation to learn broadly, the data addressing the development of the

academic Self highlights the specific professional modes where this mindset plays out. Taken together, the data show support for the presence of this disposition among the participants.

Adult Cognition

While mindsets create the foundation for further development, other theories in the portrait focus on specific modes of understanding and learning. Brookfield (2000) argues that adult cognition, as an overarching category drawing on the work of a number of researchers, is not unique to adults, but that adult learners employ these capacities that make up adult cognition more often and more successfully than learners at other developmental stages. The four capacities in adult cognition include: *critical reflection, thinking dialectically*, *practical logic*, and *knowing how we know what we know*. Seen through the lens of adult learning, the data reveal that the participants are indeed utilizing these skills in their engagement in IaH broadly.

Critical reflection

Under the banner of adult cognition, Brookfield (2000) defines critical reflection as a form of challenging one's own assumptions or ideas that were formed from previous experiences in life. Evidence for this sort of critical reflection among the participants was the strongest of all of Brookfield's adult capacities. It comes, in part, from their awareness of assumptions and biases being challenged through their work related IaH. In one particularly salient story, Hanna shows how she recognizes her own process of learning and the assumptions she held about others:

> Oh yes, I think, I mean – they are constantly being challenged, you know, 'cause I'm constantly learning something new. […] one example is uh, well this was a long time ago when I realized the difference of for example, [in] languages such as […] some Asian languages were you have […] the different meanings according to the sounds. […] Tone-based languages – and I remember learning about these maybe 10-15 years ago and realizing the importance of the sound and sort of the, you know, how you use your voice and uh this is something that many, for example, teachers don't realize and they talk about these noisy students when they're speaking their languages […]. So, things like that were a – many years ago – a real eye-opener to me because I didn't know about this before. And this is something that I want so, of course in teaching about but I'm not an expert on language but this is something I think we need to include when we're talking about diverse students. It's one of the things we need to include and uh, make teachers understand because there has been a lot of prejudice towards for example, Asian people and women are said to be uh, "*frekk*" in Icelandic, maybe arrogant or loud because this is how it sounds to Icelanders. Some of the Asian languages they sound very loud and arrogant. So, and that has to do with the, the structure of the languages and how they are, the tones that they are using of course.

Hanna does not state directly what her attitude is toward language that others call "*frekk*", but we can infer that her own understanding shifted through this experience as she gained new explanations for difference. She learned both about the mechanics of language as the

root of difference as well as a new appreciation for the general prejudice against these speakers. This moment of intercultural learning for Hanna led to a change in practice and was then translated into her own classroom, recognizing that other Icelandic teachers would need to know such information as well. Both her *awareness* that her assumptions are "constantly being challenged" as well as then her active incorporation of new truths she discovers from these challenges, demonstrate this critical reflection.

Brynja also pointed to an assumption that was challenged while collecting data for her dissertation which took place at a secondary school setting in the United States, which was around issues of U.S. multiculturalism. Like Hanna, Brynja was able to gain a new understanding of a stereotype which she then actively investigated and incorporated into a new outlook through her own critical reflection:

> […] we were sitting in class, one of the guys that was part of my dissertation, and we were sitting in his math class and I found out he smoked. And I said, "oh what do you smoke?" and he goes "well I smoke Kools" and I said "well, isn't that rather stereotypical" and he turned and he looked at me and he goes "that's so racist." And I was – shocked, I was so upset that I was being racist that I did two separate things: I went home and thought about it extensively until I went back to school the next time and then I checked with some of the others - they all knew each other – and I checked with some of the other students and said, you know I had this conversation and I said this and he said that this was racist. And they were like "oh he's just kind of – he's pulling your leg." And I mean […] after […] we had a conversation about it because if you look through magazines in the United States, Kools are marketed to Blacks. It's that - you see it in the glossy magazines it's mostly Black people smoking Kool cigarettes, so - so there was, for me there was a theoretical background to it and for him, I was stereotyping. And you know, he and I later had a conversation and actually […] it sparked my thinking about what did it mean to say something that seemed relatively innocuous – I mean this, this actually went to the whole micro-aggressions piece that I've been working on since then.

This quote reveals something about the process of critical reflection for Brynja as she details not only her internal state of "shock", but also explains the concrete actions that she took including deep reflection and thinking as well as actively gathering more information from others. From the results of this interaction and her critical reflection of

challenging previous assumptions, Brynja started to look at language differently and come to understand micro-aggressions more. Such shifts in understanding another person's perspective has carried over to the work that she does in Iceland as well, championing the challenges international students and immigrants face in Iceland. It is important to remember that multiculturalism in the United States often connotes meanings of social justice historically oppressed peoples, which intersects with activities of IaH as multiple cultures in Iceland are almost entirely those from recent immigrant backgrounds and therefore concepts of multiculturalism and interculturalism overlap greatly.

In addition to these challenged assumptions that participants experienced, Eyrún talks about how she learned about how others negotiated their identities:

> Some concepts we were using about our immigrants and now "immigrants" is not even a not always a positive word. But there are some concepts along the way that get some negative meanings over time. So, this is something I really hadn't given any thought and how that would happen, uh it came as a surprise to me how people negotiate identities. So, I really hadn't, hadn't uh, now – because for me being raised and growing up in one country when homogenous culture and all that it didn't really, it wasn't really an issue. There wasn't an identity struggle around this issue. So, that was kind of a revelation for me, to hear about how people kind of differently express and differently negotiate their identities and that we shouldn't take anything for granted.

While it is significant that Eyrún learned about how others come to understand their own identity, this passage also shows that she was able to take this new knowledge and compare it to how her own upbringing, coming from a homogenous culture, was radically different. Such comparisons are the product of this critical reflection, being able to situate new information in contrast to previous experiences. Moreover, her statement that "we shouldn't take anything for granted" is an indicator that she has positioned herself to continue reflecting critically on questions of identity in the future.

While the participants' challenging of their assumptions demonstrates capacity for critical reflection, there is also evidence of active growth in this area. One aim of this research was to have participants think about their process and practice, for which they often have little time. Hanna summed up why this sort of reflective space is necessary when she was struggling with how to answer the questions that were provided to her in advance, "I was thinking when I was looking through this maybe the problem is that we never have the time to reflect on anything, it's like running a race all of the time." The mental room made possible through the interview and their involvement in the study led them to reflect quite profoundly at some points. Erla, Brynja and Eyrún explicitly noted that they had experienced some transformative moments during interviews in which they came to realize truths about themselves, personally or professionally, which were previously unconsidered.

Erla. So, we talk about that and we have games about learning about some words, how you say hi and goodbye, and thank you in different languages so, I think our home is very international. I never really considered that but since you're asking, I think we are very international there.

Brynja. I mean I come from a story telling family. Both cultures are; you know, Icelanders are story tellers, Irish are storytellers. I come from that kind of cultural background, so yeah it is sort of like that I guess. I've never really thought about that that way – thank you. That's, that's kinda useful actually.

Eyrún. For example, being aware that uh – you have to be active to learn. You have to be kind of, you have to or to be a good teacher you, you try to get your students active in the classroom, not just receiving. Yeah, probably. Cause through those conferences and through those texts that they were publishing, it was kind of the tone through it all. Yeah, this is one of the things I hadn't realized.

These thoughts, identities or values around IaH that were previously unexplored, transformed into conscious awareness through the participants' engagement in this study and practices of IaH broadly. Moreover, all the participants stated that they were interested in seeing the final report which could in turn lead to further critical reflection on their practice, that is analyzing and questioning the validity of their attitudes and effectiveness. Part of the intent of this study is to create greater awareness among those doing this work and provide the university some data with which to start focusing on IaH through recognizing the resources already available to push this sort of internationalization forward.

Thinking dialectically

The ability to accept two contradictory truths simultaneously is one capacity that adult learners employ according to Brookfield (2000). This often takes the form of continual back and forth dialectical thinking between recognizing universal patterns and then also recognizing the contexts and specific situations that deviate from those rules requiring a disposition toward change as the opportunity to continue seeking an evolving understanding of truth. Erla demonstrates an example of this cognition when discussing her approach to teaching when she was in the United States, which changed based on the region she was teaching in:

> In Pensacola, Florida, there are a lot of African-Americans so they understood it pretty well when I was talking about it. In Arizona, they didn't [know] so much about African-Americans, more about Latinos so I use different stories. When I went to a small college in New York, close to Buffalo, it was completely homogenous, all white students. I had to talk to them like I do in Iceland, even though they live in America. I guess they never got out of their box. So, really you have to – depending on the context – it's what method you use. So, you need to be aware of that.

While she taught the same concepts and learning goals for each of these classes, she learned that there were differences which ultimately in turn impacted her choice of examples and approach in the classroom. Erla understands that there are methods and approaches to intercultural education that may or may not work – depending on the context and setting. This continued modification was not simply based on individual

participant differences, which is frequently expected from instructors, but also was in recognition of regional contexts and related cultural implications less often considered. Rather than a one-time event, this is an example of the continued back and forth in her cognition at each university. She is synergistically creating a third way and new understanding, through being able to simultaneously hold the truths of both universal patterns and specific contexts.

Another example of this dialectical thinking came from Hanna when I asked her whether her attitudes about internationalization were ever challenged. She talked about actively challenging Iceland's historically parochial education system toward more inclusive and novel pedagogies which would take more global perspectives:

> Well, I regularly come across very narrow-minded opinions of people around me: both in my university and people in the field that talk as if we are an isolated community, that we will never develop, that we will never be teaching the way that we have been based on the same knowledge. So, when I come across this, of course I feel that these views need to be challenged, but then also my own views are challenged regularly because there are people in the university that believe that our language which is a minority language, of course, it's spoken by very few people, that it's in danger because of external influences - things like that and so we should really preserve the language and we should really make sure that the English doesn't sort of drown it and so on. And issues in relation to this, that challenge my opinions. So, this is like a constant dialogue. How do we find a balance between these points of view?

While Hanna continues to champion these pedagogies that are inclusive to immigrants and other marginalized groups as universal necessity, she also recognizes through being challenged by others, that the potential loss of Icelandic language and those cultural ramifications need to be considered. This back and forth in "constant dialogue" then plays out between various stakeholders within and outside of the university as well as in her own understanding. She recognizes and holds these contradictory beliefs with the universal pattern of inclusivity and the specific context of the Icelandic language. For Hanna, the challenges have led to her evolving understand of the truth of approaching questions of language usage in education.

Terry provides yet another example of this sort of back and forth between recognizing patterns and exceptions to those patterns when talking about opening students' understanding of their own position in the world. His desire is to create thoughtful approaches to difference and persevering the uniqueness in culture, rather than attempting to shape them into a monolithic "global" group:

> But certainly, what I haven't talked about is the element of not – I don't want to create, I never want to create a sort of global – everybody's the same. I do – this is what's so great about traveling, is that even within Europe – Europeans only become European when they're comparing themselves to America or Asians otherwise they're different and they'll look at other and certainly not – but at certain moments, they become French like now for example. So yeah, it's not something that's going to be lost, I don't think when we - the use of English, whatever, is not going to create a whole bunch of clones and I think we have a good reason to hang on to our differences.

Terry points out that Europe is comprised of significant differences and suggests that unifying identities such as being "European" only emerge in contexts that compare them against other large nations or regions. He notes this pattern of identifying broadly as European or whichever smaller unit (nation-state, ethnic group, etc.) one of these people adheres to and yet, he also recognizes there are deviations in this pattern. A new view materializes for him considering current events. This interview took place just after the November 2015 Paris terrorist attacks in which 130 people were killed and another 368 were injured. He argues that this tragedy created a sense of unity around being "French" among those in Europe who would not otherwise identify this way. In this way, his involvement in this IaH practice of teaching global perspectives is informed by dialectal thinking about current events and identities.

Finally, for Brynja some of this dialectal thinking appears in how she understands her own position in Iceland and the work that she does. As a bi-cultural faculty member

who spent significant time outside of Iceland, she is learning how to adapt to living in Iceland more permanently. This has been a significant learning experience for her:

> I never thought I'd have this kind of responsibility this early on in my academic career and so, the learning curve has just been huge for me and I probably should be writing about it. I probably should be taking this academic experience and this sort of idea of how to make a faculty that's white, middle-class, straight, mostly married understand what it means not to be that. In a culture that is so overwhelmingly homogenous. I've never, I don't think I've ever lived in a culture as homogenous as this culture cause it's so small, they can afford it. So yeah, I think I've learned a lot. I've learned a lot personally about myself as an individual and academically and professionally about what it means to be sort of stuck in the middle of this weird space.

The key phrase comes at the end of this quote when she talks about being "stuck in the middle" of what is seemingly a liminal space. While Brynja is compelled to understand and operate within the fairly homogenous cultural norms and dominant social identities of most of these colleagues, she comes from a divergent background that includes being bicultural and having a son who is biracial. Moreover, her academic experience in international education and critical race theory is not prevalent among most academic staff at UI. She therefore is learning through her long-term residency in Icelandic daily life and how it differs from the patterns, norms and behaviors of the more diverse societies she is accustom to. Going back and forth between prior experiences (universal patterns of understanding) and current experiences (specific contexts that create

contradiction) helps her to gain new perspectives on which then inform how she interacts with both students and other academic staff.

Practical Logic

Brookfield (2000) is careful to explain that the adult cognition "practical logic" is not what is colloquially referred to as common sense, but rather an ability to closely read situation and then adjust quickly based on this deep reading of the multiple contexts in a given space. That is to say, practical logic is breaking the rules of the dialectal thinking discussed above because of the immediate situation. For instructors, there is a clear application in classrooms where individual and cultural differences intersect with ever-changing discourse. There is ample opportunity to utilize practical logic utilized because there are extremely challenging problems encountered daily in academia, and faculty members must rapidly seek new meanings through deep understanding of contexts to approach these problems in new ways.

Terry provides a unique insight into how he has learned to use this cognition in culturally diverse settings. He notes that he considers the audience and how to draw off them during a class:

> I think in terms of teaching, it's the same: any class, the more you do, if you're aware of the classes that you're teaching; […] and in my case I've got a drama background – so you, you draw on the audience as any sort of comedy or tragedy. Comedy actors especially, draw audiences and the feeling that's out there before you get going. As teachers, we're all actors. And in a sense, if you've got any sense, you've got to draw off the audience. What works and what doesn't.

While Terry is pulling from his own experience and background in drama for his own approach, he also then broadened this out to teachers in general, that they need to be (re)acting in a similar way. Several participants employed such practical logic in their classrooms, playing off students' reactions, shifting and adapting to this "feeling." The extension for the participants then is also about "what works and what doesn't" toward both the individual and the cultural differences in the room. Brynja, Erla, Hanna and Terry were all teaching to multicultural groups of students during the observations for this research and navigated those cultural layers by understanding and adjusting based on what they knew previously of the students' backgrounds and also reading their reactions during class.

Again, Terry shows another example of using practical logic when discussing how he was about to teach on the play *Brand* by Norwegian playwright Henrik Ibsen. Just prior to teaching, he heard about the events of the 9/11 terrorist attacks in the United States, which completely altered the meaning of the play for him. Terry again brings up human violence as an important and transformative catalyst to his worldview and understanding:

> That life changing thing of 9/11 when I was teaching the play by Ibsen, which I told you about, suddenly the play changed. It was this um, I think I mentioned it, […] it's a play by Ibsen – it's a tragic hero who believes he's found a new form of God outside of the church and decides to lead his parish up into the mountains where they're probably all going to be killed by an avalanche to find God in danger and just as I was about to go up and teach this play, that's when I heard about – that's when I saw the footage of the planes flying into the buildings and I had to change, the whole play changed: it was about extremism. So, there are things I think, of course as you teach and things that happen, will change you're view completely. I've never seen that play again, but it underlined how everything that we read and do is shaped by the experiences of the world that we have.

The practical logic that Terry employs stemmed from his own understanding and contextualizing of this play in light of events that shifted the core meaning of the work. While this is not a rapid or close reading of the students, he reads the current environment moments before his lecture and addresses this. The basis for this class changed directions quickly, taking on new meaning in response to an emerging context that is now layered on top of the multiple contexts already in the classroom and on the play itself. His reflection and recognition that worldviews are ultimately the sum of experiences that individuals have and shift in light of new information is perhaps a good summary of this adult cognition of practical logic.

During the interviews, I asked Erla to provide an example of how she was able to bring mindfulness into her classroom, as she had mentioned this practice earlier. She told

a story about a time during a class when her attitude and understanding were shifted during the discussion, which then ultimately altered her practice in the future:

> I remember once where we were talking about actually we were showing "Promises" the video that I showed you about Palestinians and Israelis and there's one Jewish girl in the classroom. And people were really siding you know, want to side with the Palestinians and not the Israelis. So, I thought she was very quiet all of a sudden, she used to be very talkative in the classroom. But I knew she was Jewish so I thought "oh my God, maybe I said something that hurt her" because I was, I don't know, I thought maybe I was too harsh or something when I was talking about Israelis, but I tried to be neutral.

While she noted that she attempted to present a balanced picture, Erla recognized some of the cultural layers in the room that were at work, specifically that one of the students was Jewish while screening a film about the complex Israeli-Palestinian relationship. While she may not have had this in her mind going into the class, she reflected in the moment, adjusting her mindset after recognizing that she may not have been as sensitive toward this student as she could have been. After relating this story, Erla later mentioned that she was still figuring out at the time of this story, how to deal with such sensitive topics. She stated that she had learned a great deal about such layers since and would approach the situation much differently if she were to encounter it again.

While the examples above discuss practical logic as it applies to teaching in the classroom, this capacity can also be seen in other academic work ultimately related to

IaH. While Hanna was conducting research on immigrants in Iceland, she did not always have the tools and had to make adjustments as needed:

> For example, some cases when I expected to interview mothers and then I ended up interviewing the fathers. And in some cases, the mothers - we didn't have languages that we could share. These were mothers that had newly arrived in Iceland and they didn't have English and I couldn't speak their languages.

And she continued:

> So, I mean, but also of course some of this was related to the sort of man's role in the house, like the spokesman of the family. But the mothers were there and they took part in the interview, but it was like through the men. So, and this was a real challenge because I wanted to speak to the mothers, so. But you know, what can you do? And uh, I had to also explain this when I was writing about it and this was criticized like, you know, uh the men not allowing the women to be part of the research but it wasn't really like that. So, it was also challenged when I, when I published. But what can you do in such a situation? Another thing is that you can have an interpreter, but I have very bad experiences of using interpreters in interviews. […] So, sometimes there's a choice between an interpreter or using any other means that you have, and uh, you know, and it brings you to this situation where you don't really have uh control, you just have to use the opportunities you have and try to figure out how to do things. So, this is something that, you know, I've learned a lot from this situation, where you have to just take what you get and just work your way through it.

Hanna had established methods for her research project and despite her plans, she was not able to carry it out as designed. She had to read the circumstances, consider new information and then adjust her methods both to be culturally appropriate toward her participants as well as to continue her project. Having to change and adapt methods while in the field is not unique to those engaged in research related to immigration or intercultural issues, yet learning from this situation resulted in greater understanding for Hanna about the frame of mind and openness needed to enter the field. Even while she was criticized for her methods after publication, she used practical logic at the time and this new information changed the standard protocols and norms she expected to follow.

Knowing how we know what we know

Finally, the adult cognition titled "knowing how we know what we know" is comprised of how adult learners understand themselves, their own learning, styles, preferences, strengths, and how to compensate for areas where they have known weaknesses. To state it more succinctly, it is the capacity of learning to learn. Of the adult cognitions Brookfield (2000) presents, this was observed least among the interview data from the participants in part because participants tended not to talk about themselves in such meta ways, rather they focused on more concrete actions and behaviors.

One of the examples of this adult cognition came from Brynja who spoke and reflected on these personal and meta questions of learning more than most of the other participants. Brynja again brings in her bi-cultural nature and reflects on how she has learned about her own learning, approaches, techniques and attitudes in the face of cultural and linguistic ambiguity:

> I mean, you just learn how to wait differently – being in different cultures. You learn how to sit back and watch. I was reading an article recently where somebody cites Jim Cummins and his stuff on the, the gap – there's a point in your language learning where children especially, multi-lingual children choose to be silent. People, adults tend to get really worry about that point and I get that gap all the time for me. You know, I'll have moments where I don't know where the word is in one language and somebody will say, "well say it in your other language" and I'll be like, "but I don't know what it is in that one either" I can't think about it and it's just these slight moments that you kinda have to – if you're working in that sort of cultural ambiguity situation. You just have to be, you have to be willing to wait for it to come.

Here Brynja shows reflexivity and considers the modes of her own learning. In this example, she demonstrates that she has learned to be patient and wait for the answer because of the "cultural ambiguity", even when faced with questions from conversation partners that seem to demand a more immediate response. Brynja is also applying what she knows about multi-lingual development, recognizing that academic research is a method she can use to understand herself and own learning better. Brynja goes on to give another example of this "learning how to learn" by detailing how she processes information and what tools she uses to clarify:

> And sometimes it's just a matter of I'll go and have a conversation with somebody and it didn't quite turnout the way that I thought it was or it wasn't going where I thought it was going or I didn't get what I needed and I go home and I reflect on it and I go "oh wait a minute, but I said this or I was thinking this or he said this or she said" you know, at which point I'm like "I'm process, now I've processed what happened" and often if it's, if it's the opportunity presents itself, I'll go back and say "hey, you know when we were having this conversation, I think I misunderstood or maybe there was something I didn't get" and I'll ask, but that took a long time to develop, maturity-wise.

Brynja's comment illustrates how she has learned to know herself and her own needs in the context of cultural difference and points to how she is working in culturally diverse contexts. She recognizes that she has a process to how she learns which includes engaging in a conversation, taking mental and physical space for reflection and then coming back to the conversation partner asking clarifying questions.

The other key example of this adult cognition of knowing how we know what we know is from Terry, who talks broadly about his ability to adapt to other cultural norms and behaviors. He often employs this through his travel to various other countries, frequently as part of his academic work:

> Yeah, you realize – we adapt in all of these places, in my case as an actor I start picking up the accent. You adapt behaviors to all those areas, it's a chameleon element. And you learn, from the chameleon element, you learn by becoming the other character and blending in with their way of behaving and buying drinks, you're feeling what it is to be something else.

Terry has learned about his own learning through being involved in drama as an actor, which he then uses in intercultural interactions while abroad. He knows that by actively and consciously stepping into someone else's proverbial skin and experiencing the "other" as what he calls a "character," he can adapt and use behaviors, accents and norms that are not his own. These are skills and experiences that can translate back into his work in IaH, whether in the classroom or in research that ultimately informs teaching of the value in adapting to others to better navigate intercultural experiences and highlight differences between cultures.

These four capacities that Brookfield (2000) put forward are ways of learning that are not exclusive to adult learners, but are more frequently employed by them. While not every participant is going to display each of these cognitions, there is support for each.

Collaborative Learning

Two of the components of this portrait presented so far (growth mindset and adult cognitions) are concepts that can apply to adult learners broadly, whereas the third, development of the academic Self, falls squarely into the more specific professional context. Collaborative learning (Coffield, 2008) straddles the line between these adult learners in generalized contexts, and the professional specific attitudes and behaviors that relate primarily to academic staff (in roles both as teachers and researchers). There are two primary aspects to this type of "collaborative learning": The first concerns seeing instructors as learners themselves of both new perspectives on material and the craft of teaching itself and the second focuses on viewing instructors as members of communities of practice. Before discussing these specific aspects, it will be useful to discuss a mindset for collaborative learning.

Instructors as learners

For Hanna and Erla, collaborative learning can be seen through statements showing a mindset of willingness and openness to learn from others. This is an extension of the mindset for learning discussed previously, but specifically in the context of being open to learning through interactions with others in a collaborative manner. Hanna reveals this sort of mindset in this quote about her continual process of learning:

> I mean I'm learning all the time, basically. You know? I'm learning from every person I work with, something new. It's been very important to keep an open mind and not uh, suppose anything or, or you know, expect anything in particular. So it's, it's…And that's a challenge you know? Something you think you know things but, uh, you know, you keep learning something new and – so and also just to take every person and individual, uh as a new uh, person and new cooperation and not to expect anything from, from certain populations. Because it's all about the individuals, really. It's not so much about groups or populations and this is something that – some of the mistakes that many people in this area are making you know? That they are generalizing about populations or groups or people.

Hanna sees every individual as a potential partner in collaboration, from whom she can learn. This is a mindset that is not only among those she is working with in research, but this also extends to the classroom and other interactions on campus – every person she works with. This mindset is paired with a recognition that she holds certain assumptions, as humans tend to do, and so she makes continual conscious efforts to challenge herself when it seems she already knows certain aspects of people.

Erla gives evidence of this collaborative mindset in talking about her experience. When I asked whether when she incorporated her reflections on previously held assumptions that were challenged during a class back into the classroom she agreed that she did and noted that she always brings it back to the classroom. When I probed further on whether this was then a continual process she responded:

> Oh absolutely. It's very dynamic. It never stops because you can always learn more about myself and other people obviously. That's why I think it's important when you're teaching that you take stories, real-life stories for example now it's a lot about the refugees from Syria so I bring that into the classroom.

While Erla connects her learning to incorporating personal and other relevant stories and experiences into the classroom, the key phrase in this passage is about positioning her own learning as dynamic and thus always changing based on new information and contexts. Rather than taking a position of maturity and expertise where there is little to gain from introspection or others' experiences, Erla embraces the attitude that she can always learn more about herself and others. Additionally, she confirmed that this learning "never stops." This reflective and long-term oriented mindset creates a foundation and openness for collaborative learning with others whether students, peers, research participants or those in daily life.

Learning from Students

Within this aspect of so-called collaborative learning, that is seeing instructors as learners, an important thread deconstructs a traditional teaching model where the instructor holds the information and the students are only receptacles passively taking information in. This approach is part of what Freire (1993) identified as the "banking" concept of education. While learning from others in the concept of collaborative learning can include colleagues and research participants, it more importantly includes students in co-constructed formal and informal learning spaces. Brynja encapsulates this approach

well, through her comments about how she thinks about this teacher/student relationship when asked about what she learns from her students:

> That it's not – you know, that it's not just a matter of me or the teacher having all this information to share, but there's a great deal that teacher, in the process of teaching if they're a responsive teacher learns in the process, that you know that and another piece of it is that you're not perfect.

Brynja positions herself as an instructor who is fallible and may not have all the information or answers, despite having a significant knowledge base. The theme of students contributing to the discussion and providing valuable insights or experiences to the conversation is repeated by all the participants. While these responses are taken from different parts of the interviews, they provide significant data that the participants are engaging in collaborative learning through their practices of IaH:

> **Erla:** I enjoy having international students because I get to hear from them, get their experiences, also maybe explain, give an example with stories and they can maybe sort of identify with some of the examples I'm giving. So, I enjoy it. I want to have a lot of international students. It's a lot of fun. I love it. It helps me also learn more about their background.
>
> **Hanna:** It can be what material I choose, but also how I organize the course as a whole. What sort of components I bring in and it can be both examples I provide or I ask the students to provide examples and they bring in material to the class or the course. I often do that. So they contribute also to what the class is doing or what's going on in the course. And it's also about how I organize the setting, the

sort of cooperative learning or different ways of trying to engage all students.

Terry: But simply they [the students] come in with a different background than the background I came with, and they have – they'll see things from a different perspective. So, I'll learn things as it goes along, and this is what it should be when, in the performance studies class that we go out and we, they come back with insights that maybe I've never considered before. And the same thing even with Old Norse religion, which has been written endlessly about. But people have new things to say and it should be that way […] But then the teacher should also be ready to say, "yeah that doesn't work exactly, that's a really good, that's a new approach; I've never thought about that, good" and to give a reward to somebody for trying something out. It doesn't have to be have to be somebody who has all the answers.

Eyrún: So, I usually what I try to do there then, well I stop and I try to start some conversation you know, by asking questions about what they think if they have experienced something like that themselves, what they've seen around themselves you know. Something or how they, if they are, if they agree with, with studies – if they, is there something that they would find they could criticize the approaches or somehow what I'm telling about.

All the participants state that they engage students in a collaborative way by providing their own background and experiences which add to the class conversation and learning. In her quote, Erla talks about learning from her students' heritage and background, where she actively seeks out additional information about the culture of those in her classroom.

She talks about investing time in the international students in her class to expand her own understanding of where these students are from. While Erla notes that this is for her own learning and knowledge, spending time learning about students' backgrounds will also help her to connect with those students in the classroom as well make the relationship more authentic.

When asked about what teaching methods she employs as part of IaH, Eyrún spoke about how she encourages students to share their own experiences that might challenge her current ideas and positions. She tends not to lecture in her classes when she teaches, but rather encourages group work and discussion which facilitates this. While she does not make the explicit connection between what she does with new information from her students, she wants to know about students' experiences. Additionally, she encourages them to challenge the veracity of material she presents in teaching by testing it against their own experience.

Hanna and Terry talk more explicitly about asking students to bring in not only their personal background, but also knowledge about the course content and material. For Hanna, many of her students are graduate students who are working professionals in the field with examples from their daily work to bring into the learning space. This collaborative teaching and approach in how Hanna runs her class was demonstrated during the observations as well, where she actively solicited experiences from her master's students with genuine interest. She takes and incorporates the stories, knowledge and experiences of these students into her future teaching as well. Terry echoes Erla's recognition that students come with diverse backgrounds and that this gives them

perspectives different than his own. He went on in that interview talking about students stating "what they have to say is as valuable as anything I have to say," which moves this collaboration beyond learning from experiences of the students, and demonstrates he is also learning from them intellectually and academically. He empowers students and positions himself to be open to learning from their intellectual abilities which also encourages multiple perspectives in the classroom integrating IaH.

Some data show, however, this collaborative learning does not translate in all contexts for the participants. Despite Eyrún's comments about getting students to give their own perspectives, she did not always see the same opportunities to learn from her students in the same way. When asked at another point in the interview directly about what she learns from students in the classroom, Eyrún noted that she didn't feel like she learned as much from student experiences and attributed this in part to the limited types of courses that she is able to teach at UI. Her focus throughout the interviews was also strongly through a research lens where she had the mindset of learning about gathering data and learning about experiences of other populations interacting in the community. Notwithstanding this divergence, the majority of statements from the participants demonstrate collaborative learning through encouraging students to share and being open to learning from them.

Learning about craft of teaching

Beyond learning new information and knowledge from others, in this sort of collaborative learning, teachers learn about the art of teaching itself which may include aspects such as how to improve their methods, approaches or understanding of dynamics

in the classroom. While the evidence from participants in this study is somewhat limited, there are some indications that they learn about the craft of teaching through engaging in these practices related to IaH. Hanna discusses how she has learned about teaching and the classroom setting while abandoning the lecture format:

> So, I mean, people pointed out to me quite early on that uh, you know, we really need to look at these diversities also in Iceland. And uh that's one thing, and another thing is that you will never find a teaching method that fits or suits everyone. So, I think uh, what I learned also was to try to use like multiple methods so that each student will find something suitable for them in each class. So, I try to mix methods and I try to keep the students occupied with conversation and so on, because I mean, lecturing? I really finished lecturing a long time ago because very few people really think that this is useful. So, I always try to talk to the students about what they prefer as the method.

In recognizing the various kinds of diversity in Iceland, including differentiations in social class and access, Hanna learned the importance of employing mixed methods in teaching which is itself a practice of IaH. Moreover, this quote shows that she also collaborates with the students by directly inquiring on what works for them, moving toward a more student-centered learning environment. Not only is she valuing the students' own knowledge of self and learning, but she has also learned that part of productive and effective teaching for such students comes from structuring the class around their needs and expectations rather than her own conceptions of how that particular classroom should operate.

Like Hanna above, Erla also talked about teaching methods in the classroom and abandoning the strict lecture format. Rather than focusing on how diversity of students influences the classroom, she focused more on incorporating new methods that she has learned are more emotionally powerful for reaching students in ways that will likely have a greater long-term impact. Here, Erla is responding about the process of incorporating real stories from others into her classrooms:

> Well, when I was in the U.S. I started to do it there. You know, I taught like the thirteen chapters because we had thirteen weeks or whatever. But I was starting teach more like the African American stories, but I do it more now, I think it's more powerful to take – to do more of that, to use that method. I think because if people can; if it's something emotion and you can put yourself in other people's shoes and uh, it's something that you will take it away from the classroom and remember it and it touches you and think "oh my god, how would I feel if I were him" I think that's more powerful. Because if you just read about it and learn it, you take an exam you forget it. Ok that's, it was a fun class, but I don't remember anything. But if you really live it and analyze and discuss it, I think that's more powerful.

Erla used to teach directly from a textbook week by week, though not stated explicitly, likely through lecturing and assessing cognitive knowledge. Certainly, she was sticking to a prescribed format. However, through working and living in cultures different than her own, she began investigating and incorporating real stories from others which she found to be influential tools in the classroom to help students build empathy for others.

Erla recognized the importance of affective learning and is both learning herself through the stories themselves and also from the students' reactions to the material which she commented on in a previous quote. This sort of affective learning is at the heart of intercultural education and in turn, IaH.

Finally, while talking about a course he and others developed for international students to learn about Icelandic culture, Terry asks about what it means to be Icelandic. This rhetorical question is particularly interesting in this time of changing demographics in the comparatively small island nation. Terry comments about not only his own learning about Icelanders, but also about learning from other people from a variety of cultures and peoples in his classroom who are taking these courses:

> What it's like for being here for a while and becoming Icelandic. What is it that makes you Icelandic? When does somebody decide that you're Icelandic and that's, it's almost more – I'm learning more from Icelanders as time goes along and the inherent class system for example, that begin to pick up more. From teaching courses with people you realize the breadth of – the more people from different places the – the breadth of world, global, worldviews that you have to bear in mind.

Learning about the craft of teaching in Terry's quote is not about specific methods, dynamics or student interactions. Although he talks here about knowing more about Icelandic culture and identity, his ultimate point in this statement is about his own developmental process of expanding his own perspectives through connections with various peoples in his classes. Terry's wording about having to "bear in mind" different

worldviews shows the cyclical nature of this process, how he applies this mindset to his teaching and then learns more through that application.

Communities of practice

The second major aspect in Coffield's (2008) concept of collaborative learning centers around teachers (re)negotiating both meaning of practice and identities as they come into communities of practice. As Wenger and Snyder (2000) state, these communities of practice are "groups of people informally bound by shared experiences and a passion for a joint enterprise" (p. 139). The community of practice evidenced here is with other academics engaging in practices of IaH. The evidence that supports the notion of these communities of practice around IaH is derived from participants' collaborative efforts and active learning from peers who are also in these communities. Eyrún and Terry provide important examples of collaborative learning as coming into communities of practice.

Eyrún, for example, when asked about how she is involved in helping students work better across cultures, commented on her participation in a collaborative group of teachers who are working in part toward this aim at UI:

> […] we have this collaboration, maybe Brynja has mentioned it to you, it's a collaboration among the teachers at the undergraduate level, level in educational students. And that's of course a venue – and we discuss all kinds of stuff there around teaching mainly.

Later she went on to talk about an international network that she is also learning from:

> Funny that you should mention because when I was, I told you about how I uh, first came into contact with those issues. It was through this European network. Children's identity and citizenship. I always struggled to begin with. I struggled with the id- with the fact that those were uh, I thought I was going into research network. […] They were not very ambitious research – […] why I am spending my time on this? So to speak. And then I realized after a while it isn't a research network, it's a […] network of higher education professionals. And they're talking about practice and it doesn't need to be this ambitious research. Just to, uh, present and share practice. So, then I got more relaxed about it. And I also realized after a while of being in this network, that the network wasn't necessarily about developing ideas or studies or research, it was about us coming together and getting to know each other and learning about each other. It was about us as people expanding our views, going to all those different places and countries which we've never been to. And so, in a way, it had to do more with [pause], it had to do with more relations across cultures more than anything else.

Eyrún talks about coming into two different communities of practice in these quotes, both of which intersect with practices of IaH. The first community is local, made up of colleagues in her own organization at the university who have come together to share and learn from each other around improving teaching and learning across cultures. This collaboration then exposes her to a greater number of ideas and practices to take with her. She also has increased opportunities to share her own insight with others, forming stronger connections between her research and practice as well as among this group's

members in this community. The second community of practice she talks about is an international network of practitioners. While this international group comes together less frequently in person, there is a greater diversity of views and experiences within a variety of contexts from the participants who are all focused on teaching and multiculturalism. Eyrún's shift in understanding of the purpose and usefulness of this international network resulted in continual efforts to engage in other practitioners around topics related to IaH, both strengthening current communities of practice around teaching and becoming part of new ones as she learns more.

While Eyrún also noted that she is not able to teach directly on content related to multiculturalism in the classroom very often, she stated her desire to do so and undoubtedly participation in this network would help translate ideas of working across cultures into the classroom. Indeed, later she talks about ways in which this network has impacted her teaching:

> This network of course has […] had quite a strong emphasis on discussions in the classroom, for example. And, actually that was my research topic in my master's Thesis. I was studying discussions in the classroom. So, of course that affected me as well. Um, so, democracy all those discussions, about the democracy and citizenship and those issues.

Terry pointed to learning from a community of practice of other teachers as well. For him, participating in this community comes from his learning through observing others in the classroom when he visits or hosts colleagues from other universities:

> And that's probably one or two courses a year of this kind and of course we had to learn from them, I love going in to watch other people's teaching, I'm trying to encourage people to do it more with our own teaching within the university here, but I know a lot of friends who are also very effective teachers and I think I have a good sense of who can teach and who can't just from my own experience as time goes on, so yeah you learn from this.

While Terry is speaking broadly about learning from watching others teach and his ability in evaluating their effectiveness, he is doing so in the context of questions on being involved in practices of IaH – specifically learning from international peers. He does not explicitly state that these hosts and guests are observing his teaching, but based on other data in the interviews about his relationships and exchange of teaching, this practice of observing is likely reciprocal from many members of this community. While he does not specify all the aspects he may be learning about during observation, he does state that he believes he has a "good sense" of who teaches well, which has likely been enhanced through this consistent practice. Not only is he actively participating in this community of practice, he is also encouraging others to join this community at UI.

A final source of evidence for the participants coming into communities of practice around IaH is their engagement with various committees, working groups, and networks on campus which were detailed in the previous chapter. In these activities, there is shared expertise and interest, if not passion, for education among the participants and the other members of these groups working with issues and practices related IaH. While there are more readily discernable benefits of participation such as gaining new

information, or performing service as faculty members, this is not the only learning. It is important to emphasize that their participation in these groups is not only outwardly benefiting others, but is also translating into individual learning and development for the participants themselves as shown here. The participants come to engage with these groups often voluntarily, finding new meaning and re(negotiating) identities based on their sharing with and learning from colleagues which bring the participants into new communities of practice.

Collaborative learning is a multi-faceted concept that positions instructors, here the participants, as co-learners in the enterprise of education. A vital aspect of this collaboration is coming into communities of practice which inform practices of IaH in teaching and also around those communities related to multiculturalism, social justice and international perspectives. The data show that participants not only have a disposition toward collaborative learning, but also believe that they learn through interaction with students and peers as well as about their own craft of teaching.

There are two interesting intersections of collaborative learning with other aspects of the study: the first is that this sort of collaborative learning discussed by the participants, especially learning about the craft of teaching, strongly relates to the efforts by the university to focus more on teaching how to create a more student-centered classroom. While the evidence is not demonstrated by all of the participants, several of them mention how they learned about using new or multiple methods that allow for more student voices and more affective learning. The second intersection is with the concept of authenticity in teaching which as discussed below, focuses not only on teachers' learning

in the classroom and through their teaching itself, but also does so expressly in areas of interpersonal communication and empathy rather than about the craft itself.

Authenticity in Teaching

The adult cognition capacity of "knowing how we know what we know" discussed above was used to analyze how participants become aware of and leverage their own preferences, strengths and weaknesses in their personal learning processes. The concept of authenticity in teaching also concerns teachers' self-awareness, but specifically in knowing themselves as *teachers*. According to Cranton and Carusetta (2004), the core critical reflection of the teacher-student relationship occurs in the intersecting space of the critical reflection of themselves as teachers and the critical reflection of the "other" – here learning about students' characteristics, personalities and cultural layers. As awareness through these critical reflections develops and understanding of the contexts in which they occur, so does authenticity. This results in bringing increased personal congruence (e.g. beliefs, values, passions and genuine care) into teaching spaces which ultimately improves teaching and learning for everyone involved. Cranton and Carusetta (2004) argue that this authenticity in teaching is an ongoing developmental process, like many of the other components of this portrait.

Some of these aspects of authenticity in teaching map onto and support other components of the portrait of learning already discussed above. For example, aspects of participants' critical reflection are treated in the section on adult cognition, while aspects of learning about the "other" (e.g. students) is discussed in the section on collaborative learning. While those data and analyses will not be revisited here, it is important to bear

in mind that this portrait of learning is a fluid constellation of concepts which have numerous intersecting threads, therefore previously analyzed data also provide some of the foundational evidence for authenticity in teaching.

In addition to those already discussed data, there are several aspects of authenticity of teaching that could be explored, but the focus of this section will be primarily on data that demonstrate how participants are bringing their own experiences, values and beliefs into their teaching and work spaces. All participants revealed that they bring their genuine selves into the educational spaces and work through either incorporating overlapping personal and professional values, beliefs, and goals. Some participants gave specific examples within the context of teaching. When asked generally about connections between personal and professional values and beliefs, several participants responded with statements which reveal this aspect of authenticity in teaching.

> **Hanna:** Yeah, of course I try to share what I think is important of what I do. I try to share that with friends and family you know, because I think this uh, my profession is so much a part of me, you know? It's, it's very difficult to keep it separate, you know? Because I'm really sort of doing what I believe in every day and what I think is important in life generally and I'm applying that to my work, so. And again, this is coming back to issues, like values like human rights and equity and so on […].
>
> **Terry:** […] I do believe very strongly in the value of bringing education to places like Africa; I believe in equal rights; I believe in understanding other cultures. So

> of course, the psyche of the global community is something that I feel very strongly about and I'm ready then to take part in building up interpretation here understanding what's going on with the Icelanders.
>
> **Eyrún**: […] the reason I went into these studies, educational studies and research, the reason was uh, kind of allowing everybody to self-actualize if you like. Or you know, to be able to develop all their potentials. So, kind of, we have an education system that really allows people to fulfill their dreams and ambitions and so on – the potentials of people, children, young people. So, this is the personal value that drives me into this direction and I think that it has only been strengthened […] through these issues, these perspectives [...].

Hanna makes the clearest statement here about bringing her authentic self into her work. This is not necessarily a conscious effort, rather she notes that it is just difficult to keep them separate because they are so deeply intertwined. While not as explicit, we can infer this from the other two statements about the overlap between these areas, as they discuss how personal beliefs inform and drive their work. These participants offer a strong perspective of equality and social justice, which supports the conceptual overlap between multiculturalism and interculturalism in an Icelandic context. These beliefs and values Eyrún's statement about allowing "everybody" to develop their potential was in the context of being engaged in multicultural education, while Terry and Hanna talk about equality and equal rights. This value of inclusivity exists both in personal and professional contexts, with each informing the other.

Along with these broad statements, the participants provide more specific examples as well. When Terry responded to questions about personal values playing a role in his teaching specifically, his answer placed diverse and comparative international perspectives as this personal belief which becomes congruent with his actions in the classroom:

> Well they do in the courses that I've taught which are all, which are all cross-, multicultural to a large extent. Yeah, I don't think there's any course that a teach which is purely Icelandic and even when I'm teaching an Icelandic course I'm comparing it to other countries and other cultures, I've had students noting this when I'm referring, in Old Norse the Sami and Native American, Africa, things that I know of. So, of course, it has a role to play in the courses that I teach, that I used to teach. The way that the Icelandic, the Nationalism functioned and why it came to exist in the 19th century, all of that is an international movement. The big project now on the Grimm ripples, the way Romantic Nationalism drives across Europe. So, everything I've done – the Masks and Mumming project was also international. So, I don't think there is anything that I've done that is not. So, it's not a deliberate ploy, it's more that I simply like seeing things in this global perspective I suppose.

For Terry, who feels like a foreigner everywhere (even in his own country), adhering to the global community over any particular nation is a constant state of being driven by values of what he termed the "global psyche." This cosmopolitan outlook is part of his authentic Self that he brings into his teaching practice. He uses examples from a variety

of cultures and peoples in his classroom to provide multiple perspectives. While he cannot get away from also talking about research projects which also take comparative perspectives, the incorporation of these into a conversation about teaching implies that the learning and knowledge derived from these projects informs teaching in the classroom as well.

During the class observation, Brynja told personal and detailed stories about her experiences in the state of Minnesota (in the US) and in Iceland, family history regarding her own relationships and her bi-racial son and some of the cultural barriers and discrimination. She also related stories about her own social media use and her love of science fiction. This was brought up in interviews as well and she stated that her personal beliefs and values are incorporated into professional contexts. Both during personal and professional conversations, she says, "it just sort of kind of, it just sort of seeps out all the time from me. This just sort of, um, constant thought process that I talk about multiculturalism […]." She gave a specific example of how this works in her classroom:

> […] if somebody says something – I may agree with them on whatever opinion they've just voiced – I try really hard to then say, "right ok, but have you thought about it from this perspective, because somebody else may understand it this way, and that can be just as valid." So, I mean, yeah, I think – and that's a personal belief.

Guiding students toward seeing alternative perspectives is part of the ancient Socratic questioning still used by many instructors at the post-secondary level – but this is far from universal. The key in this quote however, is that Brynja *explicitly connects* this

didactic method with her own personal beliefs. Getting others to see the validity and value in another person's perspective in important in her daily life, both inside and outside of the workspace. Brynja referred to several conversations with others in challenging them to see other view points and spoke of frequently reflecting with friends who help challenge her own perspectives on topics and interactions.

Erla echoed the general attitude that these values and beliefs pervade both personal and professional life. When asked about who pushes her to continue pursing activities related to IaH, she responded with, "well, I think I said, it's just a way of life." She also provided more specific evidence supporting authenticity in teaching by addressing how she brings personal stories and experiences – one aspect of this authentic self – into her classroom:

> […] I love telling stories in my classroom so I'm not shy to tell people that this is how I've perceived it before but now after I learned about people's lives or got share it with my students and also it helps because I'm doing research, taking interviews, with both refugees and immigrants and also people in business because you have biases and some prejudice there as well in business.

Not only is Erla taking personal stories into the classroom, she specifically talks about her learning process in tackling her own prejudice which models for students how to engage in reflexivity and challenge personal unexamined biases. While the concept of authenticity in teaching focuses on the student/instructor relationship as mentioned above, Erla stated that she brings her authentic self into discussions in workplace with her

colleagues as well – which is a still a space for information exchange and learning in a more informal context:

> So, we start here at the core at the home. So, I take it in my office and people who come in can see that I have traveled because I bring some stuff in from other countries and I talk about it in meetings. You know, this is how this is done in this country and that country and so I think consciously am bringing these notions into my meetings, staff meetings, because this is part of who I am so I think the more we do, the more we travel, the more we learn about other cultures, it becomes so natural to be together and be in peace and harmony despite the differences and I think that's what we all want right?

Like Brynja previously who mentioned that conversations about multiculturalism "seeps out" of her all of the time, Erla notes that talking about her own learning of other peoples and cultures is just part of her daily conversations and life at work. Sharing these experiences in direct interactions with colleagues demonstrates that promoting intercultural learning is not limited to students but extends to other faculty members who may then, in turn, incorporate this into their own work with students. In this way, Erla is impacting and developing IaH beyond her own classroom.

Finally, in addition to bringing this authenticity into the classroom and extending to work spaces, there is evidence from three participants (Terry, Erla, and Hanna) that demonstrates that they explicitly and consciously bring such authenticity into their work office space as well – which often transform into informal learning spaces. These spaces then represent both a practice of teaching as discussed in the previous chapter, as well as

part of the participants' own ongoing development. The photographic data (figures 9,10,11,12 and 13) below illustrate some of the specific ways participants enact this sort of authenticity.

Figure 9. Erla's bookshelves.

Figure 10. Figurine of Nelson Mandela sits on Erla's bookshelf

Figure 11. One of Terry's office walls

Figure 12. A photo in Terry's office of he and colleagues playing music together

Figure 13. Figurines from China on Hanna's bookshelf in her office

While it is common practice for many to fill work individual spaces with artifacts that are meaningful to them (in one way or another), these items are to a greater or lesser degree, authentic. As Terry noted during the interviews, the choice office décor is a type of performance which is establishing and relaying a deliberate narrative. Through a lens of practices informing IaH, they are physical representations of issues, frameworks or values that are important to them in their lives. Erla's office includes paintings and figurines from various places where she has traveled. She stated that she purposefully includes these items so that others can see their importance, not the least of which is the importance to her personally. One figurine of Nelson Mandela is particularly meaningful to Erla, as she considers him one of her heroes because of his work to end apartheid in South Africa. Terry's office includes items with personal meaning beyond those which correspond to his scholarship. Two prime examples include a photo of Jerry Garcia of the

band The Grateful Dead, which gives clues to Terry's international musical influences and a photo of Terry himself playing music with some friends from his academic circles. In congruence with his belief in exploring global perspectives, Terry also has a number of international posters, art and books in his office. Hanna's bookshelves are also filled with books on topics from religion to anthropology in many languages. She also has some objects such as two figurines from China which not only show her international perspective, but also act as an embodiment of her stated desire to continue learning from other cultures.

Authenticity in teaching has numerous dimensions, including empathy and deep care for students and their learning. Data presented here focused on how these participants bring in personal experiences as illustrative examples in the classroom as well as incorporating their beliefs and values (often explicitly) about education, social justice, and utilizing global perspectives. The growth for participants as seen through a lens of authenticity in teaching is not about the craft of learning and the resulting communities of practice which is important to the concept of collaborative learning, rather it is the transformative learning that Cranton and King (2003) promote of a communicative and emancipatory nature. That is to say, this learning is a recursive process by which participants incorporate their authentic Self into the classroom and work spaces, resulting in stronger relationships with students (and even colleagues) and creating authentic spaces to better critically reflect about practice and self.

Summary

Each of the components of the portrait of learning discussed above allows for unique insights into how the participants develop from their engagement in practices of IaH. The divergence of these components provides a complex picture of faculty members as adult learners while the uniting concept is the shared thread of critical reflection. Each of these components are present in the data as shown above, but not every participant learner (much less every adult learner) displays each of these as strongly or even at all at a given time. As the focus of this study is to report on this cohort, there is more to uncover in future research reporting on both the individual and a larger sample group. Nevertheless, the data provided here supports the notion that academic staff continue to grow through engaging in such practices, some of which are fundamental to adult learners broadly, while others are specific to teachers and higher education academics.

Chapter VIII: Conclusions, Implications and Recommendations

There is mounting evidence that IaH needs to be a cornerstone of student-centered internationalization efforts at institutions of higher education as the majority of students are not able to study abroad (Beelen & Leask, 2011). It is clear that faculty members continue to be key drivers in internationalization (Niehaus & Williams, 2016), and their importance in bringing about transformative IaH is even greater, as they have control over the formal curriculum which is the key activity in IaH. This study starts to fill the gap in literature on how faculty members both go about enacting and practicing IaH in a day-to-day way and then how they further develop their academic self through these practices. Furthermore, the study considers IaH from the perspective of the faculty member by using an exploratory methodology that relies on the participants' own voices and understanding.

The threads woven together in this collective case study establish an intricate tapestry of how champions engage in IaH activities, while also situating it in national, institutional, and personal contexts. In this study, I examined this phenomenon by illuminating key components that inform the process. Particular emphasis is on faculty member development as part of engagement, which I explored by using a portrait of adult learning to deepen understanding of what Sanderson (2008) calls "internationalizing the academic Self."

In this final chapter then, I provide an analysis of the study results. I begin this chapter with a brief overview of the study, followed by a discussion of the findings, their

implications and the limitations of the study. Lastly, I turn to reflections and recommendations for the before closing the chapter with a summative conclusion.

Overview of the Study

The first three chapters set up the study prior to the data collection. In Chapter One, I introduced the current demographic shifts in Iceland toward a more multicultural society, before turning to the central role that the internationalization of higher education has in leading the development of intercultural competence. I then described three fundamental concepts, which underpinned this study, the continuum of symbolic to transformative internationalization, faculty members as key agents in this process and engagement as a psychologic state of investment. This then set up the problem that there is little evidence supporting how faculty members enact and engage in IaH on a daily basis. In Chapter Two, I presented a review of the extant bodies of literature related to the study including conceptualizing and theorizing of internationalization, the intersection with faculty members, and adult learning theory as it relates to the development and internationalization of academic staff. I detailed the rationale for a collective case study methodology in Chapter Three. I also outlined the use of purposeful sampling, my own positionality and verification strategies including data triangulation, member checking, and the report written as a "thick" description.

Next, in Chapter Four, I explored the unique national and institutional contexts as individual cases do not exist in a vacuum. In this chapter I demonstrated how significantly the university has changed in recent years and highlighted the increased support for internationalization efforts. Pivoting to discussing the cases themselves, I

presented snapshots of individual participants' backgrounds in Chapter Five. These snapshots included early or seminal experiences with cross-cultural interactions or with people who came from significantly different life circumstances. Chapters Six and Seven comprise the core of the study presenting data about the participants' engagement in the practices of IaH. In Chapter Six, I provide data on participant understanding of the concepts of internationalization and IaH before delving into the data on how they see their own role in the process. The bulk of the chapter is devoted to describing the specific and practices of IaH that the participants engage in on a daily basis. I concluded this chapter by discussion what meaning the participants find in this engagement. Finally, in Chapter Seven, I presented data and analysis of how the participants develop from their practices of IaH, both professionally and personally.

Exploring Engagement in IaH

The goal of this study was not to determine how faculty members engage in an internationalization agenda set forth by the administration, but rather how they make sense of IaH themselves and then how their understanding is implemented and experienced. During the analysis of the data, it became evident that the concept of a *process* of engagement should be understood as a specific phenomenon that undergoes gradual changes leading toward a certain end, rather than a lock-step movement from one discrete category to the next. Findings about the components of this process are discussed below.

Participants' constructed understanding of internationalization and IaH

Participant histories provide context for individual cases informing this process of engagement in IaH. Contextual data show that all of the participants spent time living abroad which resulted in particularly formative experiences with difference. These experiences provided significant motivation for their interest in international education and also provide insight into foundational rationales for their engagement. These motivations were primarily individual and intrinsic, which align with literature about what drives faculty to participate in internationalization broadly (Klyberg, 2012; Li & Tu, 2016).

An important starting point for gaining clarity of the participants' engagement is by exploring how the participants make sense of internationalization and IaH in their own academic and institutional contexts. Participants recognized the multi-dimensional nature of internationalization which resulted in a variety of conceptualizations, which is not uncommon among faculty members (e.g. Friesen, 2011). Despite this variety, three common understandings developed from the data analysis: the first is that participants understand internationalization to mean intercultural or international education through providing students with the opportunity and tools to operate in a globalized world. The second conceptualization was that internationalization means cooperation between universities. Examples from the data include sharing knowledge through research or joint educational projects as well as student exchange partnerships. Finally, a third common understanding is that internationalization means faculty member participation in and development from international interactions such as, participating in international

conferences, conducting research utilizing multiple perspectives and being open to and welcoming of diverse global perspectives and peoples. All three of these understandings center on building capacity - whether in students, faculty members or institutions. Overall, the participants universally viewed internationalization as a positive force, which has been shown impact the level of faculty member involvement in internationalization (Schwietz, 2006).

Notably, participants did not voice more marketized understandings of internationalization such as raising international prestige, profile or rankings which are frequently mentioned as institutional rationales (Seeber et al., 2016). However, participants acknowledged that rankings were important institutional goals for UI. They also noted that questions of language use in the classroom and the sheer numbers of international students dominated much of the discussion about internationalization across the campus. As these participants were purposefully selected because they are champions of IaH, it is unsurprising that they hold robust and learning-centered understandings of internationalization as a concept.

In regard to IaH itself, the term was more challenging and opaque. However, there were overlaps between internationalization and IaH particularly in the area of internationalizing the formal curriculum. The majority of participants believe that IaH pertains to designing and delivering curriculum through student-centered teaching which supports developing multiple and international perspectives on the home campus. This understanding of IaH by faculty members is corroborated elsewhere in the literature (Robson et al., 2017). The changing demographics in Iceland and the challenges faced by

diverse populations strongly informs another important aspect of the participants' understanding of IaH as a project in creating and integrating cultural diversity at the university. This stems from a belief that the diversification of society, particularly those from immigrant backgrounds, should be reflected in the population, values and programs of the university, including diversity in both students and staff. In this way, participants understood IaH to be more relational.

Participants' constructed understanding of faculty members' role in IaH

The participants' understandings of IaH provided a foundation for asking about what responsibilities faculty members had in those activities. As participants understood IaH to be delivering and supporting diverse perspectives through the curriculum, broadly speaking, they saw their role as academics central to IaH. Findings reveal that all of the participants believed that they had an obligation to incorporate diverse and international perspectives or intercultural learning into their teaching, including those from non-Western sources or perspectives. While they also acknowledged the need for administrative support in messaging, this was more in relation to getting other faculty members involved.

There were also close connections between participants' understanding of IaH around diversity and inclusion on campus and in the classroom, and what they believe about their own responsibilities. Participants saw their role in IaH as promoters of increased awareness of diversity through research, building and maintaining networks, service and teaching. Issues of social justice and immigration were central to their ideas of this work. For many participants, their experiences with marginalized populations or

social inequities motivated their engagement in this sort of education in the first place. Ultimately, this understanding of role in IaH links to the core intercultural learning which these activities support, as Bennett (2010) contends, "intercultural competence expresses the essences of social justice: equal humanity" (p. 1). This conception of a faculty member's role highlights the underlying purpose of IaH as developing global citizens, rather than providing students with instrumentalist framework of training the global worker. However, these are often competing paradigms (Harrison, 2015), and participants cite both of these rationales when making sense of their roles in IaH: that they need to help prepare graduates to be successful at navigating a globalized world, but also that they must be culturally inclusive and reflexive about their own position.

Enacting practices of IaH

As the participants believe that their role is essential to IaH efforts as they understand them, it is important to investigate how they enact this belief through various practices they engage in as part of their work. Participants were asked about practices of IaH with prompts about their tripartite role as faculty members. The data revealed practices of IaH ranging from larger on-going projects in the community to granular classroom activities.

Teaching

Practices related to teaching were particularly rich and showed that participants employ a variety of practices in internationalizing their curriculum which is part of IaH in the formal classroom aimed at developing intercultural competence and multiple perspective-taking in a global context. While the four categories of teaching that emerged

from the data overlap and are therefore not discrete, they all center around a particular aspect or facet. One of the overarching categories to emerge from the data was practices of course design. These practices are built around comparative examples that participants used to illuminate concepts from a variety of sources such as international or local events, as well as examples from the participants' own experiences. Practices in this category had the strongest representation from participants.

Two other categories of teaching practices coalesced around emphasizing particular modes of learning. Teaching practices in the group "cognitive engagement" include those intended to cultivate higher order thinking processes such as fostering critical thinking about issues of difference as well as encouraging critical reflection on self, bias and assumptions. These two practices in particular were found frequently among all of the participants. Affective modes of learning were also demonstrated as a practice of teaching. These included cultural simulations and interactive activities aimed at helping students *experience* the emotions that arise from intercultural misunderstandings. Even while not all participants explicitly stated such learning outcomes as part of syllabi, these sorts of teaching practices emphasizing cognitive and affective modes of learning assist the development of intercultural and internationalized attributes which are increasingly both needed and expected from graduates (Association of American Colleges and Universities, 2009; Jones & Killick, 2013), including those from UI.

In keeping with the participants' understanding of IaH, a fourth category of teaching practices emerged around enhancing diversity and inclusion in the classroom.

All of the participants engage in teaching practices such as *supporting and including non-dominant voices or identities* and *incorporating immigrant issues*. While the data provide insight into the daily and even moment-by-moment practices, the variety of practices employed supports the notion that the use of multiple methods of instruction is as an overarching teaching practice of IaH. This approach is more student-centered, providing space and opportunity for not only including those with cultural and learning differences striving for a more equal learning environment, but also how to highlight and leverage those differences in the classroom as an instrument of intercultural learning.

Practices outside of the classroom

Practices of IaH emerged around interacting with on-campus peers, as well as with off-campus colleagues and Icelandic communities. While faculty member activities not directed at students on the home campus may seem ancillary to internationalizing the formal or informal curriculum, they inform integral components of IaH efforts. Consequently, this study examined those related activities that support the development of an international outlook or understanding (Robson et al., 2017, p. 30), not only for the participants themselves, but also for others on campus or those in the greater community.

One of the practices outside of the classroom to emerge from the data is research, particularly on issues of multiculturalism or comparative international perspectives. Much of this research is focused on populations in Iceland, which also provides researchers with a connection to the society. In addition to publishing, participants incorporate such research data and findings into their classrooms work, which then has a

direct impact on specific teaching practices of IaH. Moreover, it also increases awareness on campus of such issues.

Other activities emerged from the data around maintaining networks, where participants frequently engaged with colleagues from the home campus as well as those abroad to share research or practices related to multiculturalism or inclusion often through conferences, research networks or projects. Participants actively form relationships with others, creating networks to leverage; additionally, these opportunities to gain international and comparative perspectives on topics in their discipline advances the participants' IaH research capacity and teaching effectiveness. Conversely, these individuals and broader networks that the UI participants engage with benefit from the interacting with peers whose views, scholarship and practices which promote the outcomes associated with IaH. Findings reveal that participants actively engage with senior and unit-level administrators and faculty colleagues through individual interactions, sitting on committees or tasks forces, and through creating spaces on campus for discussion on how to make progress on issues related to IaH.

These more relational practices extended beyond influencing IaH at the university, as they also influence Icelandic society, both to the general public and more targeted entities or organizations. Although it has become somewhat marginal in recent literature (e.g. Beelen & Jones, 2015), connecting with the local community has historically been related to IaH in regard to connecting with local immigrant and diverse populations. The extension of this (and this was the case for Bengt Nilsson working in Malmö) is that through a framework of IaH, the university can invest in and incorporate

more local students from immigrant and diverse communities to infuse more diversity into classrooms, creating opportunities for intercultural learning and exchange. Moreover, such practices constitute an ethical position: to decolonize higher education by purposefully improving access for those populations. As Crowther et al. (2000) contend when discussing the institutional implications of IaH:

> Recognition that the network of external stakeholders is wider than students, their parents and others (in particular, public bodies) who sponsor the system, but extends to society in general and to the employment market in particular, leads one to the conclusion that higher education must serve the needs of more than just the academic community itself (p. 39).

Findings from the study show a variety of practices connecting with Icelandic society in formal roles as consultants or disseminating information about research to the wider public. These sorts of practices increase awareness of multicultural and international issues to the benefit of the entire country.

These practices outside of the classroom, provide some answer to the final research question: How do UI faculty members who engage in IaH in and beyond the classroom influence campus and disciplinary colleagues? As vocal champions of IaH, the work and conversations that these faculty members undertake on a daily basis impacts their own spheres of influence, starting within their local faculties and extending on to impacting IaH at the institutional level. Thus, the participants function as champions by taking on important roles in shaping and advancing IaH at UI, growing a sphere influence even while the work remains institutionally decentralized. All of the participants

discussed strategies about continuing to cultivate their engagement, much of which included continuing to influence campus community members through teaching, research and service, by advocating for increased attention to IaH. They cited support from colleagues and friends in this work, but burnout was a significant concern for some. Two other participants noted that retirement was on the horizon. Taken together, these challenges signal the need for others to take up the mantel to share the work around IaH among more faculty members at UI.

Faculty engagement in IaH as adult learning

Finally, in this study the term engagement is defined as a psychological presence in which faculty members devote their attention toward activities of finding purpose, congruence and challenge. As Livingston (2011) notes of faculty member engagement, "perpetual focused attention, enjoyment, and enthusiasm for the activities associated with faculty work through which the individual finds purpose, senses congruence with personal values and talents, is challenged to use knowledge and skills, and experiences productivity even during difficult (2011, p. 11). Moreover it is clear that engagement as a broad concept, is connected with a mindset to learn (Caniëls et al., 2018). Therefore, using a constellation of five theories related to learning as lenses to interpret data, findings in this study highlight ways the participants then develop as part of their engagement in IaH.

Growth mindset and development of the academic self

The theories of a *growth mindset* (Dweck, 2006) and the *development of the academic self* (Hall, 2002) converge on an openness of new directions in learning and

understanding. Seen through these theories, findings indicate that participants are continually seeking to stretch their understanding and knowledge about the world around them. Participants displayed a growth mindset, some by recognizing a constant flux and need to adapt to a shifting globalized world. There was an especially strong disposition among participants to learn about other peoples and cultures supported by a level of humility and willingness. This growth mindset forms a foundation of self-directed learning (Dweck, 2006) which then translates to participants' research as well, where they re-imagine their professional identities through new avenues of thought or inquiry emerging from their engagement in issues and practices of IaH. Often these new directions were only tangentially related to their initial academic pursuits. Participants also then brought this research informing IaH into their classrooms, which supports the second major aspect of development of the academic self of praxis, bring theory and practice related to into teaching (Hall, 2002). While data supporting the growth mindset was the most limited of the portrait of learning, taken together with data supporting the related theory of development of the academic Self, it is clear there is a willingness and desire to expand understanding around IaH.

Adult cognition

Brookfield (2000) contends that adult learners employ four distinct capacities in their learning more frequently than children or adolescents. The adult cognitions of critical reflection and thinking dialectically were particularly salient, while the other two were evidenced by only a few participants. The participants frequently discussed self-reflection of their own biases or assumptions in their practices of IaH and adjusted their

approach accordingly. Participants also showed their learning from thinking dialectically, recognizing that different environments require different approaches to teaching because of cultural differences. Taken as a whole, data reveal that the faculty members in this study utilize these capacities of adult learning regularly in their engagement of IaH.

Collaborative learning

In addition to the specific learning capacitates, participants demonstrated a disposition toward collaborative learning (Coffield, 2008) as they approached the classroom as learners themselves through encouraging diverse student populations to share their experiences, thoughts and stories. With this disposition toward collaborative learning, participants also were able to develop their craft of teaching through this inclusive approach. Data also revealed that participants came into new communities of practice through engaging in IaH, which generated new understandings and shared meaning around advancing international and intercultural learning on campus. These communities of practice are particularly important because as Otten (2009) contends, such a "community has much better potential than a single person to explore different views and arguments" (p. 415) within the domain of IaH which will provide more unified efforts among faculty members.

Authenticity in teaching

This growth also occurs through participants' authenticity in their teaching; the on-going process of gaining self-awareness in their professional roles as teachers (Cranton & Carusetta, 2004) engaging in practices of IaH. Data show that participants became more mindful of their practice as teachers through authentic interactions with

their students This authenticity in teaching was particularly demonstrated by participants bringing in their own experiences into learning spaces through artifacts and personal stories. Evidenced by data showing the meshing of personal goals, values and beliefs into teaching contexts and spaces, this authenticity is one indicator that participants are indeed engaging by investing their compete selves into their professional roles.

Informed by their understanding of concept and role in IaH, this growth stemming from participants' engagement then increases, develops and expands their individual practices of IaH. It is clear that the participants' own learning through engaging in these practices is neither linear nor sequential, but rather it is dynamic as growth occurs at various points in the process, informing and recasting the process itself in new directions. Practice informs their individual learning which in turn, informs practice. Evidence from this study then adds support to the assertion that these participants should be regarded as adult learners and that such lenses are useful to exploring their experience in engaging in IaH, leading to a more transformative internationalization.

Implications

It has long been asserted that faculty members are principal agents in internationalizing higher education (Altbach, 2002; Brewer, 2010; Finkelstein et al., 2013) and yet, their voices are underrepresented in the literature (Jones & de Wit, 2012). While the findings from this study confirm their centrality to IaH in this context specifically, it also orients the conversation toward amplifying faculty perspectives by providing participant-generated descriptions of their own conceptions and practices. This adds needed voices to the literature from those who are in the vanguard of implementing

IaH in the formal curriculum, shaping the concept itself, shifting and adding to its meaning for peers within the participants' institution, but also for scholars studying IaH. Moreover, this study redirects attention back to the individual and the relational aspects of IaH, offering insight as to how faculty members can advance on the continuum of internationalization toward a more transformative position and orientation.

Refining practices of IaH

Jones & de Wit (2012) note there is also gap in the literature detailing the actual practices of IaH, stating that "research, the curriculum, and the teaching and learning process, which should be at the core of internationalization, as expressed by movements such as Internationalization at Home, often receive little attention" (p. 38). The results of this study then contribute the understanding of what constitutes practices of IaH by exploring the work of faculty champions. While some of the practices detailed here coincide with those identified previously (Beelen & Leask, 2011; Hanson & McNeil, 2012) as the tools which define IaH, others are novel. Perhaps more importantly, this study expands the scope and detail of practices by including specific modes of teaching and activities, which have largely been unexamined. Evidence defining what constitutes a *practice* then supports what Beelen and Leask (2011) posit about IaH, that "as a concept it will continue to evolve in response to the local, regional and global contexts within which it operates – it will continue to be 'on the move'" (p. 20). The particular incarnation in the context of UI supports this assertion. Ultimately, the participants' engagement which informs the study helps in understanding faculty members' daily

activities which can aid in translating the theoretical positions of IaH into specific approaches or actions.

Growth from engagement

This study provides evidence that these faculty members who are engaged in practices of IaH develop their academics selves toward to an orientation of transformative internationalization (Bartell, 2003), rather than only symbolic efforts. These practices then result in professional and personal development, fleshing out the framework and certain characteristics proposed by Sanderson (2011) for the "ideal and authentic teacher for contemporary higher education" (p. 161). The growth participants experience is ongoing as they continue to learn from their engagement, finding new depths of understanding. This reinforces the notion that there is not a final level of attainment, much like intercultural development itself, which is the core of IaH. It is clear from the data that this development of the self extends beyond the participants' teaching role, to the research and service roles as well. Importantly, this growth from the practices, mindsets and cognitions detailed in the portrait of learning provides insight into intrinsic motivators which keep these participants engaged in all of these roles. Considering faculty members as adult learners then has implications for identifying those characteristics which are salient in a given faculty member already, and those which may need further attention. Making faculty members explicitly aware of these mindsets and modes of learning can help them understand how they can increase the depth of their engagement. It can also help them by orienting their attention away from additive ideas

of simply "being involved" in more and more activities. This sort of activity-based approach can lead to engagement fatigue.

Faculty champions as leaders

The participants in this study invest their internationalized self into their entire professional role on the home campus, thus making them champions of IaH. This adds to Childress' (2010) definition of champions as having "vast knowledge of international issues in their own areas of expertise and strong cross-communication skills" (p. 28). Several of the champions involved in this study were primarily concerned with improving their own practices rather than making changes to the institution as echoed in the literature (Anderson et al., 2008). However, others spoke about shifting the orientation of their units toward thinking about IaH. Ultimately, they are providing grassroots-leadership (Kezar & Lester, 2009) through designing and incorporating innovative practices of IaH. The participants' engagement has an impact on their colleagues' understanding which may result in more involvement, allowing the leveraging of collective action toward internationalizing their entire departments (Bogotch & Maslin-Ostrowski, 2010). These champions then can be considered transformational leaders who look to develop others (whether students or staff) to their fullest potential with concern for the greater good and by doing so, continue to change themselves in the process (Northouse, 2010).

Prioritizing IaH

UI is not alone. There are institutions of higher education in various locations around the world that are expected to be at the vanguard of research, professional

development and educational bedrock for the progress of their societies. Many of the situational factors at UI are reflected in elsewhere in the literature as the relatively disconnected pockets of IaH efforts around campus in addition to the division between international and domestic students is not unusual (Crawford & Bethell, 2012; Robson et al., 2017).

While the focus of this study is on clarifying the internationalizing of certain individual faculty members, there must be a more organized and systematic approach to make IaH effective for the institution (Mestenhauser, 2003). The rationales and motives expressed by administrators and the participants for engaging in IaH varied but did not conflict. This implies space for agreement in the foundational approach between the top-down and bottom-up efforts to implement IaH, particularly around the concept of inclusive education for diverse populations. The participants' connection between inclusivity and internationalized teaching and learning confirmed by this study, aligns with scholars who contend that "responding to the diversity of international students and responding to the diversity of home students are in fact not two agendas but one" (Jones & Killick, 2007, p. 110). This response comes via IaH, implemented throughout the core curriculum so that all students have access to the same internationalized learning outcomes. It is not sufficient to internationalize a single course, experience or even program; rather participants highlight that faculty must develop a global mindset that pervades their entire role. This development must be part of a cultural shift on campus toward valuing intercultural competence and increased empathy among faculty members in all areas the institution. In order to bring this about however, it will ultimately require

investment and action from both faculty members and administrators in co-constructing a campus climate conducive to IaH and then the initiatives that support its continued development. As Robson et al. (2017) contend, "opportunities for the academic community to develop an international outlook need to be driven from the bottom-up and supported top-down, offering opportunities for personal and academic development to students and staff alike" (p. 30). Ultimately, successfully implementing IaH efforts requires a relational approach with focused qualitative attention on internationalizing the individual agents. There is a need for champions, as important individual agents, to continue building communities of practice across the university as many others on campus are unfamiliar with practices of IaH or the status of these participants as champions of these practices.

Supporting faculty members engagement in IaH

Of the five participants, three are from the same school and most of the participants were concerned about burnout. While there are likely other champions on campus, it is clear there is a limited number. The need for developing a broader selection of faculty members' capacity to internationalize teaching is central to IaH (Robson et al., 2017) in order to "engage with, model and deliver" (p. 30) internationalized and inclusive learning across the entire campus and in the compulsory curriculum (Beelen & Jones, 2015).

Childress (2010) contends that there are different levels of faculty engagement in the internationalization process, including the highly engaged champions and the advocates who support specific aspects of internationalization. While it is clear that

faculty members from all levels should be incorporated into the discussion (Childress, 2010), examining the participants' path of development toward the champions they now are in this study suggests that those latent champions or advocates who may be willing to participate in certain IaH activities are more likely to become *engaged* as they continue finding and learning from new practices. These first steps might come through connecting and collaborating with established champions. However, there are other important tools to encourage engagement. Childress (2010) posits a program of intentionality, individual support, investments, institutional networks and infrastructure which help faculty members to engage in internationalization broadly. Mestenhauser (2003) identifies structured faculty development opportunities as an important tool for engagement in IaH specifically. Achieving this broad engagement requires tapping into intrinsic motivations which align an institutional strategy, messaging, and goals for IaH toward internationalist values and not competitive approaches (Turner & Robson, 2007).

While one participant noted that there are others now trained to continue their scholarship, new teachers often lack the clout or experience to significantly influence programing or education within their own units much less the university as a whole. Moreover, it is unclear whether the same amount of interest will exist in developing intercultural competence among other academic staff. While these participants are champions of IaH with intrinsic motivations which inform their research, service and especially teaching, scaling engagement in IaH at UI likely requires institutional systems of recognition and reward (Robson, 2017) which can incentivize other faculty members to seek out their own development, both for internationalizing curricula, but also for

transforming their own beliefs and values through internationalization of the self (Sanderson, 2011). Central and unit-level administrators who recognize the importance of IaH can also assist by creating time, space and the climate for such professional and personal development opportunities. Support must also come in the form of providing monetary and non-monetary resources as well as strategically prioritizing faculty development.

Campus diversity

Actively recruiting and supporting domestic students from immigrant and diverse backgrounds to come to the university will also increase the university's connection to local diverse populations, which is currently being supported through efforts by faculty champions. Additionally, proactive methods for engaging these diverse students will help create an environment inclusive of all students by strengthening the diversity in the classrooms and on-campus. This then increases exposure to difference and opportunities for leveraging alternate perspectives and new forms of knowledge, which may challenge long-standing parochial understandings on campus. There will be greater opportunity for inclusivity if the university culture can extend this emerging paradigm to understand that traditional domestic students come from diverse backgrounds in terms of class, gender, ability, learning styles and life experiences that include cultural, racial and ethnic identities. This can then be leveraged to challenge the false dichotomy between domestic and international students (Jones, 2017). Despite this opportunity, Harrison (2015) reminds us that IaH is a problematic endeavor in terms of power, especially in international classrooms where there is frequently resistance to intercultural group work;

a challenge which was confirmed by data in this study. Therefore, issues of power must be openly and explicitly addressed moving forward.

Icelandic society

As established in the opening chapter, there is a strong need for intercultural competence in Iceland and UI is likely the only institution with the influence, resources, and reach in in country to able to construct and deliver intercultural and global learning to a large swath of the population. According to the recent Intercultural Cities report by the Council of Europe (Intercultural Cities, 2014), Reykjavik ranks as one of the lowest in the sample of cities in terms of commitment to interculturality – which is to say, commitment to including people from diverse cultural backgrounds as part of the city. While efforts are being made, including the city's Multicultural Council, there is an imperative for the society to embrace diversity of peoples and perspectives, not only for reasons of inclusion and equity, but also because Iceland will need a interculturally competent society to solve the ever-increasing complexity of global problems.

Page (2007) finds that groups comprised of diverse individuals consistently outperform homogenous groups in high-level problem solving, noting that "two people with different perspectives test different potential improvements and increase the probability of an innovation" (p. 7). As Iceland is not immune to global problems such as climate change, increasing economic disparity, and food and water security, the citizens will need diverse perspectives and knowledge bases in order to have a productive and healthy population in the future. They must leverage the resources and capital of their strongest institutions to build a citizenry capable of tackling significant changes occurring

in the modern world. This study provides evidence as to how participants are providing the groundwork for this change not only through their teaching of students, but also in their direct work in researching, supporting and championing inclusion of diverse populations.

Lastly, the impact that participants have demonstrated in advancing the goals associated with IaH underscores the need for further incentivizing and supporting their efforts. While the university is starting to have more funding restored by the government, they are still not at the levels necessary to develop and carry out the necessary institution-wide goals of IaH. One administrator lamented this saying:

> But, you know, obviously, our support services suffered in the economic disaster. We had just signed an agreement with the government in 2007 and we were supposed to get an incremental funding through the next 5 years, we only got the first 2 years of that and it significantly hurt us.

This means that the government ought to look carefully at the benefits of fully reinvesting in the national university and consider additional avenues for expanding opportunities for intercultural training and competence. This is because IaH is not only about giving students opportunities to engage such populations solely for their benefit. Rather, activities of IaH such as those highlighted by the participants look toward mutually beneficial projects, activities and interactions that improve the welfare and opportunities of marginalized communities, translating principles into action. As was clearly laid out in early conceptions of IaH, the impacts must extend to the greater community as well

(Crowther et al., 2000), especially those which align with promote inclusivity for local culturally diverse populations (Mestenhauser, 2003; Wächter, 2003).

Study Limitations

There are limitations to consider in this study. One limitation is related to myself as the research instrument and my own lack of native proficiency in Icelandic. Interviews were conducted in English, which have may resulted in some loss of nuanced meaning during transmission because, for example, Icelandic interviewees were not conversing in their native tongue, or I may have miscommunicated ideas in the translation. Additionally, I may have overlooked certain documents or other artifacts in Icelandic that were less accessible as sources of information due to the language barrier.

A second limitation was the amount of time spent at the field site. I was at UI for only three weeks, even though additional interviews were conducted via Skype before and after the visit to the field site. Additional time in the field may have yielded richer data on practices that the participants were involved in. However, it is likely that a greater number of participants would not have yielded the same depth of results for the study. The final number of participants was on the low end of the desired range of 5-7. While this is an appropriate number of participants an in-depth collective case study, the limited number of participants reduces how some readers may value the study or are able to see transferability to their own context.

A related limitation was that some faculty members who clearly fit the sample criteria as champions of efforts related to IaH were too overwhelmed with their work to participate. This also resulted in less diversity in terms of participants. Three of the five

study members came from the School of Education. Although the aim of using purposeful sampling to find information-rich participants means that there is less concern about any broad representation in the sample, including champions from other faculties on campus would have increased the robustness of the study.

A final limitation is the scope of application from the study results. The aim of this collective case study was not to established generalizable findings, though it adds evidence to the literature broadly. Thus, these findings may be less valuable to some readers. That said, the goal in detailing a rich description as exists in this study is to provide sufficient context about the cases and then it is up to the individual reader to determine whether the findings transfer to their particular context and situation.

Recommendations

The recommendations from this collective case study are chiefly at the organizational level. These include intentional strategic efforts in advancing IaH through moving faculty members toward practices that support IaH and deepening faculty member engagement. For IaH to succeed at UI it must be embedded all areas of the university and truly be an ongoing process. Therefore, one recommendation is to establish a centrally supported IaH strategy through engaging a variety of stakeholders (Robson et al., 2017). This would include both academic and non-academic staff, engaged faculty members, the office of diversity, the international office and the Center for Teaching and Learning among others. This strategy aligns with points already stated in the university's current strategic document and also could inform this document in future incarnations. Given that faculty members develop from involvement in these IaH

processes, it behooves administrators to invest through creating messaging and environments supporting IaH as well as monetary resources in the form of grants to internationalize current courses or develop new ones.

Leveraging champions

The participants were identified to be part of the study because they are champions of IaH demonstrated by their engagement in and support of related activities. Their very participation in these practices can be understood as leadership: innovating and pushing forward IaH in their own areas of influence, which will be crucial for the success of the university's students and ultimately, the Icelandic society as a whole. Leveraging such champions ought to begin with clarifying the constellation of their practice and leveraging their leadership while incentivizing them to mentor others and be good "organizational citizens" (Kezar & Lester, 2009) in supporting and increasing the development of practices of IaH. More specifically, the institution's leadership can draw on the theories presented in the portrait of learning in this study to deepen the engagement for faculty members who are involved in practices of IaH. It is through such ongoing development for the individual that the university can shift toward an institutional orientation of transformative internationalization.

Language of instruction

UI is in a particularly challenging predicament regarding their language of instruction. Progress on the world stage and in attracting more international scholars and students requires continuing and expanding the courses, campus discourse and publications conducted in English and potentially other globalized languages in the

future. Yet, being the national university, they have an obligation to make every effort to preserve and sustain the Icelandic language. Beyond the obligation, conducting teaching, service and research in Icelandic also provides the community with the benefits of expanded terminology and unique concepts that stem from deep cultural layers of understanding, which do not necessarily translate well. The choice of language is a central question for the university to move forward, and as Phan (2016) argues, English only language use at institutions in non-native English speaking regions often contributes to the growing mediocrity in the quality of teaching and learning – a significant challenge for UI and the enterprise of higher education itself. While the question of language is key, the internationalization process cannot stop there. As Beelen and Jones (2015) have deftly pointed out, solely changing the language of instruction and publication does not in and of itself internationalize the curriculum, but rather "the international dimension depends on the angle and didactic approach" (Beelen and Leask, 2011, p. 14). It is crucial that there is a focus on intentional implementation of intercultural and global learning across the curriculum, regardless of the language of instruction.

Unity on the main campus

Moving the School of Education to the main campus will help foster more opportunities for developing faculty members' engagement in IaH. This is in large part because much of the research that is happening around inclusive pedagogies and applied intercultural education is occurring in the School of Education, which also houses three of the participants in this study. The physical distance between the two campuses limits the transmission of related ideas and teaching practices filtering into the rest of the

university. Additionally, relocating to the main campus will help stimulate further internationalization in the entire School of Education in areas where some schools on the main campus are already excelling, such as in international research and collaboration. As mentioned above, UI had intended to construct a new building on campus to house the School of Education, however, the economic crash of 2008 put that project on hold. The administration recognizes the importance of moving the School of Education as the 2016-2021 strategic plan identifies this as a top priority.

Building communities of practice

UI may benefit from creating space, rationale and opportunity to building more communities of practice among faculty members. One important way this can be established is through an internal network of faculty members who are interested in various aspects of IaH. This network could be coordinated via listserv, to communicate amongst various champions without requiring structured meetings until enough of a base is established to move into more formal spaces. This network would serve to build internal capacity, especially in areas of teaching and internationalizing of the curriculum. While it is clearly necessary to maintain the Icelandic cultural and linguistic identity of the university as a whole, this network could be strengthened by strategically hiring additional non-native faculty members who would bring new resources to an IaH agenda (Hoffman, 2003).

Continue to increase the focus on teaching

In addition to building capacity through these established champions presented in this study, the Center for Teaching and Learning could develop seminars and workshops

to assist faculty members in sustained efforts to internationalize the formal curriculum. As the university starts moving into the so-called Helsinki model for improving instruction, where each school has a dedicated professional teaching and learning specialist, core training in the area of internationalizing the curriculum tailored to each discipline (Leask & Bridge, 2013) could be facilitated hand-in-hand with advancing diverse teaching methods and strategies. This move will increase the number of experts on campus who focus on improving teaching and can help faculty members understand, establish and implement global learning and related outcomes. Multiple and diverse methods of instruction are gaining traction within the university and should continue being developed, enhanced and delivered throughout programs at UI as part of an ongoing IaH agenda.

Finally, the university could establish a standing committee that is charged with planning efforts across the university in matters related to IaH, focusing on both the formal and informal curriculum. Of particular note, this committee could establish a protocol for assessing the development of intercultural competence and international perspectives across campus. Current efforts focus around data required for rankings and compliance with the state government and supra-national organizations. This committee could also help university create and implement cultural diversity and inclusion goals established as part of the Bologna Process.

Looking Ahead

While this study offers some foundational perspectives on building internationalized faculty members and how that may transform both the university and its

graduates, the way forward is complex and there is significant space for investigating how this can be accomplished. Even as the concept of IaH is still being parsed and shaped (e.g. Beelen & Jones, 2015; Robson, Almeida, & Schartner, 2017), the minimal amount of literature investigating faculty member development is of concern. As discussed above, faculty members are key agents in advancing internationalization as a whole and particularly in internationalizing curriculum, which is central to the IaH framework – and yet not enough attention is paid to investigating their intercultural and international development. Further work needs to be done around issues of growth and change in order to understand more fully the ways that faculty become engaged in the often challenging and under-appreciated work of IaH. This research in turn could be applied to support current champions through their engagement in these processes as well as formulating strategies for developing new champions. If the key to IaH is to integrate such approaches throughout the entirety of the curriculum, more attention must be paid to faculty members in these areas – they will not be able to teach what they do not know.

Broadening out to the conceptual and theoretical, Bengt's contextual explicit connections with local cultural groups and communities needs to be revisited. Beelen and Jones (2015) note that while such partnerships with diverse and international communities cannot be made in all contexts, such activities represent a "distinctive element" of IaH as opposed to other conceptualizations of internationalization. Certainly, not all universities are geographically located in diverse communities, which may be part of the rationale for such caveats. However, there is little indication that the global movement of peoples and expansion of globally-connecting technologies will cease.

Given this ongoing phenomenon, there will be fewer and fewer universities that will operate in a culturally homogenous context. Therefore, the important intersection between IaH and these communities needs further investigation going forward.

This fundamental aspect of integrating diverse local communities is undervalued in practice and under investigated in the research. Indeed, Bengt Nilsson's approach at Malmö was to both benefit university students as well as immigrants. This perspective of including and bringing international immigrants into the sphere of the university for their own benefit has been minimized at best in much of the literature and altogether forgotten at worst. Increased efforts need to be made in exploring how institutions connect with, assist and leverage these diverse communities as part of their activities to further global and intercultural learning. Moreover, positioning IaH as a concept built on *inclusivity* through praxis, ultimately calls for incorporating peoples from diverse communities as students themselves and as drivers or co-creators of research and projects, thus working out and reinforcing the very concept of intercultural competence itself in an authentic way. This authentic modeling comes through actively engaging and co-learning with these populations as part of the mission of universities who engage in IaH as part of transforming the power structures of the university (Freire, 1993). Importantly, questions of power can never fully be removed from intercultural communication (Martin & Nakayama, 2014).

While there is progress in researching multiculturalism in the greater society and particularly in the primary schools, there is a dearth of research in developing and increasing intercultural competence and international perspectives in the universities and

among the general population in Iceland. For UI specifically, there is fertile ground for conducting exploratory studies around aspects of IaH. Several questions ought to be examined, such as: In what ways are conversations shifting around how the university defines what it means to be Icelandic? How will the university respond to the country's rapidly changing demographics? To what degree is the formal and informal curriculum internationalized across the university? Even more importantly, research establishing the level of intercultural competence of the wider academic staff will be an important step in determining the strategies and development needed to develop curricula that can deliver global learning for the student body. In turn, studies should further investigate the intercultural impact of the various initiatives meant to integrate international students on campus and particularly whether international and students from immigrant backgrounds are changing the way traditional domestic students approach difference.

Conclusion

UI has a monumental responsibility as the national university charged with social development in a wide array of areas. The intentional cultivation of intercultural and international competencies is perhaps one of the most crucial tasks to for higher education in our increasingly globalized world. Despite the continued and ever-changing pressures and challenges, UI has the capacity for transformational internationalization within its own walls and there is potential to help shape the greater Icelandic society toward increased tolerance and inclusion. To make this happen however, there must be an agenda of IaH which permeates all aspects of the university. These champions represent those faculty leaders at UI that form a foundation from which to continue this crucial and

challenging work. Their engagement in a variety of adult learning provides evidence that faculty members, who are so often cited as being resistant to change, can and do grow. As Iceland's population continues to shift and develop, there is an ever-present need for more faculty members at UI and in Iceland's other institutions of higher education to advance intercultural learning and communication. This need is particularly great in an era of increasing isolationism and nationalist rhetoric in Europe and beyond.

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Appendix A: Interview Protocol for Faculty Members

Guide #1 – Faculty Participant Interviews (via Skype)

"First, I want to thank you for your willingness to participate to discuss your engagement in Internationalization at Home. From our previous interactions via phone or email, you are aware that I'm researching the process of faculty engaging in Internationalization at Home for my dissertation research at the University of Minnesota. This interview will be semi-structured, I have some specific questions to ask, but they're meant as a guide for the discussion rather than a strict format. I am recording this conversation because I cannot take notes quickly enough and I want to make sure that I capture all of your comments. After the interview, the data file and transcript will be secured and locked in a file cabinet that can only be accessed by myself. If you would, introduce yourself, stating both your name and your position at the University."

I. Personal Background and History

i. What have been your own pivotal experiences interacting across cultures?

a) Probes

a. Can you describe any pivotal experience(s) working across difference in Iceland? In your local community/ neighborhood? In what ways do you interact with the immigrant population in Iceland?

b. Have you ever lived or worked outside of Iceland? As a student? As a traveler? If so, can you describe

any pivotal experiences working across difference outside of Iceland?

2. How have these previous experiences impacted (some of) the dimensions of your professional life?
    i. Probes: What about your role as a researcher? What about your role as a teacher? What about your role as an advisor? What about your role in service?
3. What sparked your involvement with international or multicultural work at the University
    i. Probes
        a) What persons or experiences have played a significant role in your initial involvement in international or multicultural activities at the University?
        b) Specific Policies? Specific events? Specific beliefs?
4. Who or what encourages you to continue pursuing these activities?
    i. Probes
        a) Who keeps you authentic in pursing these activities?
        b) How do you stay informed of international or multicultural trends related to education?
        c) How do you keep from burning out?

II. Understanding of Internationalization

1. What does the term "internationalization" in the context of the university mean to you?

i. Probes

1. Who or what influenced your understanding of internationalization?

2. How about the phrase “Internationalization at Home”, what does that mean to you in that same context?

i. Probes

1. What differences do you believe exist between your understanding of internationalization and those of your colleagues?
2. In what ways are you explaining or sharing with others about this concept?
3. In what ways are you learning or growing from these conversations with others?

3. When you think of these terms of internationalization or IaH, what does it mean in relation to education at the university?

Guide #2 – Site Visit Interviews (face-to-face)

I. Enacting IaH

1. Describe ways that you engage in international or multicultural activities on campus.

i. Probes

a) Can you describe a specific way that you engage in these activities on campus?

b) What about as member of the campus community? What about as a teacher? What about as a faculty member? How do Is there an experience where you were more personally engaged?

2. How do international or multicultural students in your classroom impact your approach to teaching?
    i. Probes
        a) Can you talk about a specific way that international or multicultural students in your classroom impact your approach to teaching?
        b) If I look at a syllabus for a class you teach, would I see it? If so where?
        c) How have your students described the impact of your approach to teaching has had on them?
3. In a day to day way, what are the ways you help students learn to interact better across cultures?
    i. Probes
        a) Can you describe a specific way you help students learn to interact better?
        b) What about Icelandic students specifically?
        c) How about in the classroom? In your student advising? What about in other campus interactions and roles?

d) Do you see any connections between your work in international or multicultural education and the growing immigrant population in the country? If so, can you describe those connections?

4. Broadly speaking, how do you understand the purposes of higher education?
    i. Probes
        a) How do you explain the essential purpose to students? What about to your colleagues? What about to the community?

Guide #3 – Post-Site Visit Interviews (via Skype)

I. Reflection/Meaning and Developing from Practices of IaH

1. Thinking back from when you started your academic career, what have you learned through taking part in activities related to international or multicultural education?
    i. Probes
        a) In what ways specifically?
        b) In the classroom through students?
        c) In your research?
        d) Personally?
        e) Professionally?

2. How has what you have learned influenced your perspectives on education?
    i. Probes
        a) What specifically influenced you?
        b) How did you incorporate that into your practice?
        c) How about what you've learned from students?

3. What does being involved in international or multicultural activities mean to you?
    i. Probes
        a) What are the rewards such activities bring to your life?
        b) Personally?
        c) Professionally?

4. How do your personal values and beliefs play a role in your engagement in international activities?
    i. Probes
        a) Teaching specifically?

5. What responsibilities do you believe you have integrating international or diverse perspectives in your teaching?
    i. Probes

a) What about integrating such perspectives in research activities?
b) What about integrated such perspectives in service activities

6. As being reflective is often part of multicultural education, have there been times when assumptions or biases that you held from earlier in life were challenged by your engagement in multicultural activities? If so, when?
    i. Probes
        a) Can you point to specific moments where you've seen your own assumptions shift?
        b) What would you change if that happened again?

7. Going forward, what strategies would you ideally like to implement in order to further develop your engagement in international activities?
    i. Probes
        a) Demographically?
        b) Mission, values and goals?

8. What will it take to make these strategies successful?
    i. Probes

a) How ready is the university?

b) How ready is the society?

c) The culture?

9. What impact do you hope to have by engaging in this type of work?

   i. Probes

      a) What about in the classroom? Learning related to content and citizenship?

      b) What about on campus, affecting Mission, values and goals?

      c) Icelandic society?

      d) Beyond Icelandic society?

Appendix B: Interview Protocol for Administrators

Administrator Site Visit Interview Question Guide

I. Personal Information

1. Describe your administrative role and responsibilities at the University of Iceland.
2. How do you understand the term Internationalization?
3. In what ways have you been involved in the University of Iceland's internationalization efforts?

II. Internationalization Efforts

1. How has internationalization developed the University of Iceland?
2. Describe the current strategic vision of Internationalization for the University of Iceland.
3. Describe specific internationalization initiatives or practices that are occurring at the University of Iceland.
4. What are the University of Iceland's current strengths in internationalization?

III. Internationalization at Home

1. Some people have described "Internationalization at Home" as an intentional effort to bring international and multicultural learning and experiences to students on the home campus, as opposed to sending students abroad for international learning. Given this meaning, do you

think that such Internationalization at Home is occurring here on your campus? If so, where do you see this occurring?

i. Probes

a) How is this occurring?

b) When is this occurring?

c) What role do faculty play in the Internationalization at Home?

d) What types of support do faculty who are engaging in practices of internationalization receive from the university?

2. Does Internationalization at Home as described in the last question fit within current internationalization strategies? If so, how?
3. What role does the University of Iceland play in engaging the growing multicultural population in the country?

Appendix C: Interview Protocol for Support Staff

Support Staff Site Visit Interview Question Guide

I. Personal Information

1. Describe your role and responsibilities at the University of Iceland.

II. Office

1. What are the primary functions of your office?
2. In what ways does your office work with people around campus who are attached to multiculturalism?
    i. Probes
        a) How does your office support diversity on campus?
3. How does the work that you do align with the policies on campus around multicultural education and life on campus?

III. Internationalization at Home

1. Some people have described "Internationalization at Home" as an intentional effort to bring international and multicultural learning and experiences to students on the home campus, as opposed to sending students abroad for international learning. Given this meaning, do you think that such Internationalization at Home is occurring here on your campus? If so, where do you see this occurring?
2. How committed is the university to bringing in diversity onto campus?

IV. Role of the University of Iceland

1. What role does the University of Iceland play in engaging the growing multicultural population in the country?

Appendix D: Observation Protocol

Observer:
Place:
Number of people involved in activity:
Purpose:
Date:
Time:

[Drawn Map of the Space]

Observations/Reflective Comments:

Appendix E: Letter Requesting Access to Field Site

Dear Dr. Jón Atli Benediktsson,

I am writing to request permission and support to conduct doctoral research at Háskoli Íslands for a case study in international education and internationalization. My name is Casey Dinger and I am a doctoral candidate at the University of Minnesota in the College of Education and Human Development, Department of Organizational Leadership, Policy and Development. My dissertation intends to focus on how faculty members engaged in international education at Háskoli Íslands understand its practices, and develop professionally in relation to international education and to work in multicultural contexts on the home campus. Háskoli Íslands was selected as a potential research field site for this work because of Iceland's rapidly changing demographics due to immigration, increasing international profile and the institution's particularly strong position of influence within the country.

For the research project, I hope to recruit as participants 7-10 teaching faculty members who are tenured or tenure-track and are significantly engaged in international and multicultural education. Participants who agree to be involved in the research will be asked to share information about how they became involved in this work, the nature of their current activities and finally, what they see as their continued involvement related to these international and multicultural contexts. This study is not an evaluation or critique of faculty or the university, rather it aims to illuminate the work faculty are doing in this area.

Data collection methods for my research project would include interviews, a single onsite observation per participant of a multicultural or internationally-related academic activity that is particularly meaningful to those participants, as well as analysis of teaching- and internationalizing-related documents as offered by the participants. Interviews will be conducted in three stages: initial interviews via Skype (or a similar platform) prior to my site visit, observations and a second interview during my visit, and a follow up interview via Skype with participants after the site visit. The site visit would last approximately three weeks and occur in early Autumn of 2015. As verification for this study, faculty participants will also be given copy of the working draft of the report and asked to comment on whether their intention and meaning is captured accurately.

In addition to these direct interactions with invited faculty participants, I would like to conduct 60 minute onsite interviews with Dr. Friðrika Harðardóttir, the Director of the International Office and other key staff familiar with broad internationalization efforts. Interviewing such staff will ensure that I develop a robust contextual understanding regarding the international programs, strategies and goals of the university.

I have a number of faculty contacts at Háskoli Íslands from my previous research in Iceland as a Fulbright scholar during the 2005-2006 academic year. More recently, I have contacted Dr. Brynja Halldórsdóttir and Dr. Hanna Ragnarsdóttir who have offered to be points of contact for this study assuming permission is granted to conduct this research at the institution. On a related note, I graduated with a bachelor's and Master's degrees from the University of Wisconsin-Madison in Scandinavian Studies and have been involved with the UW Alumni Chapter in Iceland. I am in the process of completing the Institutional Review Board approval process and the related requirements through my own university on research on human subjects and will also be submitting the necessary forms through Persónuvernd.

Thank you very much in advance for your consideration and I look forward to your response. I would be very grateful for your permission to allow this research project to be conducted at Háskoli Íslands. If you have any questions, comments or concerns please contact me through any of the following: email address - cjdinger@umn.edu telephone - +1.608.333.5844 Skype - cjdinger. Thank you again.

Sincerely,

Casey J Dinger

Ed.D. Candidate
Organizational Leadership, Policy and Development
Comparative International and Development Education
The University of Minnesota

Appendix F: Permission from Field Site to Conduct Research

Casey Dinger <cjdinger@umn.edu>

Request for Permission to Conduct Research at Háskoli Íslands

Jón Atli Benediktsson <benedikt@hi.is> Wed, Feb 11, 2015 at 8:42 AM
To: Casey Dinger <cjdinger@umn.edu>
Cc: Brynja Elísabeth Halldórsdóttir <brynhall@hi.is>, hannar@hi.is, Rektor Háskóla Íslands <rektor@hi.is>

Dear Casey,

Thanks for your letter, which I have read with great interest. On behalf of the University of Iceland, I am happy to approve your request. The participants need to give their permission individually for participation.

Best wishes,
Jon Atli

Prof. Jon Atli Benediktsson
Pro-Rector of Academic Affairs
University of Iceland
101 Reykjavik
Iceland

Appendix G: Acknowledgement of Research Notice

Casey James Dinger
Bandaríkin

Persónuvernd

Rauðarárstíg 10 105 Reykjavík
sími: 510 9600 bréfasími: 510 9606
netfang: postur@personuvernd.is
veffang: personuvernd.is

Reykjavík 13. maí 2015
Tilvísun: S7389/2015/ TS/--

Hér með staðfestist að Persónuvernd hefur móttekið tilkynningu í yðar nafni um vinnslu persónuupplýsinga. Tilkynningin er nr. S7389/2015 og fylgir afrit hennar hjálagt.

Vakin er athygli á því að tilkynningin hefur verið birt á heimasíðu stofnunarinnar.
Tekið skal fram að með móttöku og birtingu tilkynninga hefur engin afstaða verið tekin af hálfu Persónuverndar til efnis þeirra.

Virðingarfyllst,

Teitur Skúlason

Hjál.: - Tilkynning nr. S7389/2015 um vinnslu persónuupplýsinga.

Translation

Casey James Dinger
United States of America

This notice hereby certifies that the Data Protection Authority has received your notice regarding research in your name for the processing of personal data. The notification number is S7389/2015 and included a copy of the notice is enclosed.

Please note that the notice regarding research has been published on the website. It should be noted that with the receipt and publication of notices, no position has been taken by the Data Protection for their contents.

Respectfully,

Teitur Skulason

Announcement number S7389/2015 regarding the processing of personal information.

Appendix H: Email to International Office

Dear Dr. Friðrika Harðardóttir,

I hope that this email finds you well. I am a doctoral student at the University of Minnesota in the field of International Education. In the Spring of this year I contacted Dr. Jón Alti Benediktsson and was given permission to use Háskóli Íslands as the field site for my doctoral research project. The purpose of this research project is to understand the processes of faculty who are engaging in practices of international or multicultural education on the home campus.

I am now seeking the assistance of the International Office with the process of identifying who might be participants in this research project. There are two criteria that have been established for professors to participate in the study:

1) Participants must hold an assistant, associate or full professor position at Háskóli Íslands that includes teaching as a regular component of their work.

2) Participants must be significantly involved in practices related to Internationalization at Home as defined by participation in any two of the following: extensive travel abroad, scholarly or applied work with immigrant or diverse populations (including international students), internationally-networked or teaching or developing an internationalized curriculum.

As a first step in identifying 10-12 potential participants, I have reviewed faculty online profiles, publications and other public resources and have established a short list of potential participants to contact in the table below.

Name of Potential Participant	**Faculty**
[redacted]	[redacted]

I would appreciate it very much, if you would review this list of potential participants and comment, as well as suggest additional teaching professors who meet the criteria above so that I can contact them regarding their interest in the project. I am hoping to start contacting professors within the next week or so. If you have any questions or comments, please feel free to email me and thank you again for your consideration of my request.

Best,

Casey J. Dinger
Ed.D. Candidate, Comparative International and Development Education
Department of Organizational Leadership, Policy, and Development
College of Education and Human Development
University of Minnesota - Twin Cities

Appendix I: Information Sheet for Research (English)

INFORMATION SHEET FOR RESEARCH

Faculty Engagement in the Context of Internationalization at Home:
A collective case study

You are invited to participate in a research project on faculty and international or multicultural education on the home campus, also known as Internationalization at Home. You were identified as a potential participant because of your involvement in such practices of Internationalization at Home at Háskoli Íslands. This identification was based on your publicly available professional pursuits as well as recommendations from faculty and administrative colleagues at Háskoli Íslands. Please read all of the information below and ask questions about anything that you do not understand, before deciding whether or not to participate in this research project.

If you agree to participate, you will receive another form with which includes this information and as well as a signature line for you to provide your written consent to participate.

Purpose of the Study

The overall purpose of this research project is to understand the processes of faculty engaging in practices of international or multicultural education on the home campus (as opposed to cross-border education). Moreover, this research project attempts to understand what such engagement means to the participants. This study will be contextualized within the goals, strategies and programs related to Internationalization at Home at Háskoli Íslands.

Procedures

If you agree to be a participant in this research project, you will be asked to do the following things during three different time periods as outlined below in the Fall of 2015:

1) Time period #1 – Prior to the researcher's campus visit

   Interview - Meet with the researcher, Casey Dinger, via the video conferencing software Skype (or a similar platform) for approximately thirty minutes, on two separate occasions, to discuss your initial involvement in practices of international or multicultural education and your understanding of the concept of Internationalization.

2) Time period #2 – During the researcher's campus visit

   Informal Meeting -Meet with the researcher in person for short an initial informal meeting to establish personal contact.

   Observation of an Activity - Suggest an activity particularly meaningful to you in regards to your practices of international or multicultural education and allow the researcher to observe this activity. Additionally, debrief with the researcher after the observation to

explain the activity and the meaning it had for you. The time for this interaction may vary depending on the activity.

Interview - Meet with the researcher for approximately sixty minutes to discuss your current practices of international or multicultural education on campus.

3) Time period #3 - After the researcher's campus visit

Interview - Meet with the researcher again via Skype (or a similar platform) for approximately sixty minutes and discuss your own development from participating in such practices of international or multicultural education on the home campus and your related plans for the future.

With your permission, all of the interviews as described above will be recorded for audio only using audio recording software or a compact digital recorder.

Finally, you will be asked to review an initial draft of the written report pertaining to your data and give feedback to ensure accuracy and that your intended meaning was preserved before the final report is completed.

Identification and Confidentiality

This research project is not a critique or evaluation of the participants or the University of Iceland. Instead, this research intends to illuminate the work that faculty are doing in relation to practices of Internationalization at Home. Due to the nature of this research project, if you agree to be part of the project you will be asked to allow the researcher to use your full name in conjunction with the related data and interpretations in the final written report.

As noted in the procedures section, you will be asked to review a draft of the written report containing your data. At that time, you will be asked to review the comments to ensure that all data is accurate and representative. If you consider any part of the data to be misrepresented or inaccurate, you will be asked to provide clarification for an emendation of that data in the report. The published data will then contain interpretations and data approved by you the participant.

Confidentiality of these data will be maintained in a number of ways prior to the issuing of the final report, including secure storage of data on a single password protected device and encryption of disk on which the data resides.

Although individual portions of digital files may be used in the written report for direct quotations and as the primary data source, the digital recorded files will be held confidential even after the final report is issued. After the data processing is complete, these files will be transferred to a single device with no internet connection and kept in a locked cabinet to which only the researcher has access. After seven years these files will be destroyed.

Voluntary Nature of Participation

Your participation in this research project is entirely voluntary. If you decide to volunteer for this project, you may withdraw at any time or refuse to answer any questions without consequences or

penalty. If any personal data has been collected prior to a withdrawal, this data will be erased and destroyed within 60 days Additionally, such withdrawal will not affect your current or future relationships with Háskoli Íslands or the University of Minnesota.

Identification of Investigators

The principal investigator conducting this study is Casey Dinger. If you have any questions you are encouraged to contact the principal investigator at +[redacted], cjdinger@umn.edu or via skype at cjdinger. You may also contact the dissertation advisers for this research project, Dr. Deanne Magnusson, at +1.612.626. 9647 or magnu002@umn.edu, and Dr. Gerald Fry, at +1 612.624.0294 or gwf@umn.edu.

Rights of the Research Subjects

Both the Persónuvernd and the University of Minnesota Institutional Review Board have reviewed my request to conduct this project. If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher or the academic advisers, you are encouraged to contact the Research Subjects' Advocate Line, D528 Mayo, 420 Delaware St. Southeast, Minneapolis, Minnesota 55455; +1 612-624-1650.

You will be given a copy of this information to keep for your records.

Appendix J: Information Sheet for Research (Icelandic)

UPPLÝSINGABLAÐ UM RANNSÓKN

Þátttaka akademískra starfsmanna í alþjóðavæðingu heima fyrir:
Tilvikarannsókn

Þess er hér með farið á leit að þú takir þátt í rannsókn á aðkomu akademískra starfsmanna að starfi og athæfi er lýtur að alþjóðlegri eða fjölmenningarlegri menntun á háskólasvæði Háskóla Íslands, eða svonefndri „alþjóðavæðingu heima fyrir“ (e. Internationalization at Home). Þú hefur orðið fyrir valinu sem hugsanlegur þátttakandi vegna aðkomu þinnar að starfi og athæfi sem tengist alþjóðavæðingu heima fyrir við skólann. Valið byggist bæði á faglegu starfi þínu sem opinberar upplýsingar eru til um og meðmælum frá akademískum starfsmönnum og starfsmönnum í stjórnsýslu skólans. Vinsamlegast lestu upplýsingarnar hér að neðan og spyrðu spurninga um hvaðeina sem þú skilur ekki áður en þú tekur ákvörðun um hvort þú tekur þátt í verkefninu.

Ákveðir þú að taka þátt færðu annað eyðublað, sem mun hafa að geyma þessar upplýsingar auk undirskriftarlínu fyrir skriflegt samþykki þitt fyrir þátttöku.

Tilgangur rannsóknarinnar

Aðaltilgangur rannsóknarinnar er að öðlast skilning á ferlum sem tengjast aðkomu akademískra starfsmanna að starfi og athæfi á sviði alþjóðlegrar eða fjölmenningarlegrar menntunar á háskólasvæðinu „heima fyrir“ (öfugt við menntun yfir landamæri). Auk þess er ætlunin að öðlast skilning á því hvaða merkingu slík aðkoma hefur fyrir þátttakendurna. Rannsóknin verður sett í samhengi við markmið, aðferðir og áætlanir um alþjóðavæðingu heima fyrir við Háskóla Íslands.

Ferli

Samþykkir þú að taka þátt í rannsókninni verður þú beðin(n) um að gera eftirfarandi á þremur neðangreindum tímabilum haustið 2015:

1) 1. tímabil – áður en rannsakandi heimsækir háskólasvæðið

   Viðtal - Að ræða við rannsakandann, Casey Dinger, gegnum samskiptaforritið Skype (eða svipað forrit) í u.þ.b. 30 mínútur í tvö skipti um fyrstu aðkomu þína að starfi eða athæfi í tengslum við alþjóðlega eða fjölmenningarlega menntun og skilning þinn á hugtakinu alþjóðavæðing (e. internationalization).

2) 2. tímabil – meðan á heimsókn rannsakanda á háskólasvæðinu stendur

   Óformlegur fundur - Að hitta rannsakandann í eigin persónu á stuttum, óformlegum fundi til að kynnast.

   Fylgst með iðju - Að stinga upp á tiltekinni iðju þinni sem hefur sérstaka merkingu fyrir þér í tengslum við aðkomu þína að alþjóðlegri eða fjölmenningarlegri menntun og

rannsakandinn getur fengið að fylgjast með. Auk þess verður þú beðin(n) um að ræða við rannsakandann eftir á og útskýra fyrir honum hvað fór fram og hvaða merkingu það hafði fyrir þig. Tíminn sem fer í þessi samskipti getur verið mismunandi eftir viðkomandi iðju.

Viðtal - Að hitta rannsakandann í u.þ.b. 60 mínútur til að ræða núverandi venjur/athafnir þínar í tengslum við alþjóðlega eða fjölmenningarlega menntun á háskólasvæðinu.

3) 3. tímabil – eftir að rannsakandi heimsækir háskólasvæðið

Viðtal - Að ræða við rannsakandann aftur gegnum Skype (eða svipað forrit) í u.þ.b. 60 mínútur til að ræða þína eigin þróun/þroska sem hlýst af því að hafa tekið þátt í starfi eða athæfi í tengslum við alþjóðlega eða fjölmenningarlega menntun á háskólasvæðinu og hvað þú hyggst fyrir í framtíðinni í þessu tilliti.

Með leyfi þínu verða öll ofangreind viðtöl aðeins hljóðrituð með hljóðritunarhugbúnaði eða litlu stafrænu upptökutæki.

Að lokum verður þú beðin(n) um að yfirfara drög að skriflegri skýrslu um upplýsingarnar sem safnast um þig og veita endurgjöf til að tryggja nákvæmni og að rétt sé farið með það sem þú vildir segja áður en lokaskýrslan er kláruð.

Persónugreinanleiki og trúnaðarskylda

Rannsóknarverkefnið felur ekki í sér gagnrýni eða mat á þátttakendunum eða Háskóla Íslands. Ætlunin með rannsókninni er að varpa ljósi á það starf sem akademískir starfsmenn vinna í tengslum við alþjóðavæðingu heima fyrir. Rannsóknin er þannig úr garði gerð að ef þú samþykkir að taka þátt verður þú beðin(n) um að heimila rannsakandanum að nota fullt nafn þitt í sambandi við gögnin sem þér tengjast og túlkun þeirra í skriflegri lokaskýrslu um verkefnið.

Eins og áður segir í kaflanum um ferlið verður þú beðin(n) um að yfirfara drög að skriflegu skýrslunni með gögnunum um þig. Þú verður þá beðin(n) um að yfirfara drögin til að tryggja að allar upplýsingar séu réttar og lýsandi. Teljir þú að einhver hluti upplýsinganna feli í sér rangfærslu eða ónákvæmni verður þú beðin(n) um að skýra málið svo unnt sé að lagfæra upplýsingarnar í skýrslunni. Birtar upplýsingar munu þannig hafa að geyma gögn og túlkanir sem þú, þátttakandinn, hefur samþykkt.

Gætt verður trúnaðar um þessi gögn með ýmsum hætti áður en lokaskýrslan er birt, þ.m.t. með öruggri geymslu gagna í einu tæki sem verður varið með lykilorði og dulkóðun á tölvudisknum sem geymir gögnin.

Þótt einstakir hlutar af stafrænum skrám kunni að verða notaðir í skriflegu skýrslunni í beinum tilvitnunum og sem aðalgagnagjafi verður trúnaðar áfram gætt um stafrænu hljóðskrárnar eftir að lokaskýrslan er birt. Að lokinni gagnavinnslu verða allar þessar skrár fluttar í eitt tæki með engri internettengingu sem geymt verður í læstum skáp sem aðeins rannsakandinn hefur aðgang að. Að sjö árum liðnum verður þessum skrám eytt.

Valfrelsi til þátttöku

Þátttaka þín í þessu rannsóknarverkefni er algjörlega valfrjáls. Ákveðir þú að taka þátt í rannsókninni getur þú hætt þátttöku hvenær sem er eða neitað að svara hvaða spurningu sem er án nokkurra afleiðinga fyrir þig. Hafi persónugagna verið aflað áður en þátttöku er hætt verður þeim gögnum eytt innan 60 daga. Auk þess mun það að hætta þátttöku ekki hafa nein áhrif á samband þitt við Háskóla Íslands eða University of Minnesota, hvort sem það samband er þegar til staðar eða stofnast í framtíðinni.

Rannsakendur

Aðalrannsakandi þessarar rannsóknar er Casey Dinger. Hafir þú einhverjar spurningar skaltu hafa samband við aðalrannsakandann í síma +[redacted] eða með því að senda tölvupóst á cjdinger@umn.edu eða með Skype-fanginu cjdinger. Einnig getur þú haft samband við leiðbeinendur rannsóknarverkefnisins, dr. Deanne Magnusson í síma +1.612.626. 9647 eða með því að senda tölvupóst á magnu002@umn.edu, og/eða dr. Gerald Fry í síma +1 612.624.0294 eða með því að senda tölvupóst á gwf@umn.edu.

Réttindi þátttakenda í rannsókninni

Bæði Persónuvernd og siðanefnd University of Minnesota hafa yfirfarið beiðni mína um að framkvæma þessa rannsókn. Hafir þú spurningar eða áhyggjur í tengslum við rannsóknina og vilt ræða málið við annan aðila en rannsakandann eða akademíska leiðbeinendur hans skaltu hafa samband við Research Subjects' Advocate Line, D528 Mayo, 420 Delaware St. Southeast, Minneapolis, Minnesota 55455; +1 612-624-1650.

Þú munt fá afrit af þessum upplýsingum.

Appendix K: Participant Consent form (English)

Participant Consent Form

Faculty Engagement in the Context of Internationalization at Home:
A collective case study

You are invited to participate in a research project on faculty and international or multicultural education on the home campus, also known as Internationalization at Home. You were identified as a potential participant because of your involvement in such practices of Internationalization at Home at Háskoli Íslands. This identification was based on your publicly available professional pursuits as well as recommendations from faculty and administrative colleagues at Háskoli Íslands. Please read all of the information below and ask questions about anything that you do not understand, before deciding whether or not to participate in this research project.

Purpose of the Study

The overall purpose of this research project is to understand the processes of faculty engaging in practices of international or multicultural education on the home campus (as opposed to cross-border education). Moreover, this research project attempts to understand what such engagement means to the participants. This study will be contextualized within the goals, strategies and programs related to Internationalization at Home at Háskoli Íslands.

Procedures

If you agree to be a participant in this research project, you will be asked to do the following things during three different time periods as outlined below in the Fall of 2015:

4) Time period #1 – Prior to the researcher's campus visit

   Interview - Meet with the researcher, Casey Dinger, via the video conferencing software Skype (or a similar platform) for approximately thirty minutes, on two separate occasions, to discuss your initial involvement in practices of international or multicultural education and your understanding of the concept of Internationalization.

5) Time period #2 – During the researcher's campus visit

   Informal Meeting -Meet with the researcher in person for short an initial informal meeting to establish personal contact.

   Observation of an Activity - Suggest an activity particularly meaningful to you in regards to your practices of international or multicultural education and allow the researcher to observe this activity. Additionally, debrief with the researcher after the observation to explain the activity and the meaning it had for you. The time for this interaction may vary depending on the activity.

Interview - Meet with the researcher for approximately sixty minutes to discuss your current practices of international or multicultural education on campus.

6) Time period #3 - After the researcher's campus visit

Interview - Meet with the researcher again via Skype (or a similar platform) for approximately sixty minutes and discuss your own development from participating in such practices of international or multicultural education on the home campus and your related plans for the future.

With your permission, all of the interviews as described above will be recorded for audio only using audio recording software or a compact digital recorder.

Finally, you will be asked to review an initial draft of the written report pertaining to your data and give feedback to ensure accuracy and that your intended meaning was preserved before the final report is completed.

Identification and Confidentiality

This research project is not a critique or evaluation of the participants or the University of Iceland. Instead, this research intends to illuminate the work that faculty are doing in relation to practices of Internationalization at Home. Due to the nature of this research project, if you agree to be part of the project you will be asked to allow the researcher to use your full name in conjunction with the related data and interpretations in the final written report.

As noted in the procedures section, you will be asked to review a draft of the written report containing your data. At that time, you will be asked to review the comments to ensure that all data is accurate and representative. If you consider any part of the data to be misrepresented or inaccurate, you will be asked to provide clarification for an emendation of that data in the report. The published data will then contain interpretations and data approved by you the participant.

Confidentiality of these data will be maintained in a number of ways prior to the issuing of the final report, including secure storage of data on a single password protected device and encryption of disk on which the data resides.

Although individual portions of digital files may be used in the written report for direct quotations and as the primary data source, the digital recorded files will be held confidential even after the final report is issued. After the data processing is complete, these files will be transferred to a single device with no internet connection and kept in a locked cabinet to which only the researcher has access. After seven years these files will be destroyed.

Voluntary Nature of Participation

Your participation in this research project is entirely voluntary. If you decide to volunteer for this project, you may withdraw at any time or refuse to answer any questions without consequences or penalty. If any personal data has been collected prior to a withdrawal, this data will be erased and destroyed within 60 days Additionally, such withdrawal will not affect your current or future relationships with Háskoli Íslands or the University of Minnesota.

Identification of Investigators

The principal investigator conducting this study is Casey Dinger. If you have any questions you are encouraged to contact the principal investigator at +[redacted], cjdinger@umn.edu or via skype at cjdinger. You may also contact the dissertation advisers for this research project, Dr. Deanne Magnusson, at +1.612.626. 9647 or magnu002@umn.edu, and Dr. Gerald Fry, at +1 612.624.0294 or gwf@umn.edu.

Rights of the Research Subjects

Both the Persónuvernd and the University of Minnesota Institutional Review Board have reviewed my request to conduct this project. If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher or the academic advisers, you are encouraged to contact the Research Subjects' Advocate Line, D528 Mayo, 420 Delaware St. Southeast, Minneapolis, Minnesota 55455; +1 612-624-1650.

You will be given a copy of this information to keep for your records.

I understand the procedures described above. My questions have been answered to my satisfaction, and I agree to participate in this study. I have been given a copy of this form.

_____
Printed Name of Participant

_____ _____
Signature of Participant Date

Appendix L: Participant Consent Form (Icelandic)

SAMÞYKKISEYÐUBLAÐ ÞÁTTTAKANDA

Þátttaka akademískra starfsmanna í alþjóðavæðingu heima fyrir:
Tilvikarannsókn

Þess er hér með farið á leit að þú takir þátt í rannsókn á aðkomu akademískra starfsmanna að starfi og athæfi er lýtur að alþjóðlegri eða fjölmenningarlegri menntun á háskólasvæði Háskóla Íslands, eða svonefndri „alþjóðavæðingu heima fyrir“ (e. Internationalization at Home). Þú hefur orðið fyrir valinu sem hugsanlegur þátttakandi vegna aðkomu þinnar að starfi og athæfi sem tengist alþjóðavæðingu heima fyrir við skólann. Valið byggist bæði á faglegu starfi þínu sem opinberar upplýsingar eru til um og meðmælum frá akademískum starfsmönnum og starfsmönnum í stjórnsýslu skólans. Vinsamlegast lestu upplýsingarnar hér að neðan og spyrðu spurninga um hvaðeina sem þú skilur ekki áður en þú tekur ákvörðun um hvort þú tekur þátt í verkefninu.

Tilgangur rannsóknarinnar

Aðaltilgangur rannsóknarinnar er að öðlast skilning á ferlum sem tengjast aðkomu akademískra starfsmanna að starfi og athæfi á sviði alþjóðlegrar eða fjölmenningarlegrar menntunar á háskólasvæðinu „heima fyrir“ (öfugt við menntun yfir landamæri). Auk þess er ætlunin að öðlast skilning á því hvaða merkingu slík aðkoma hefur fyrir þátttakendurna. Rannsóknin verður sett í samhengi við markmið, aðferðir og áætlanir um alþjóðavæðingu heima fyrir við Háskóla Íslands.

Ferli

Samþykkir þú að taka þátt í rannsókninni verður þú beðin(n) um að gera eftirfarandi á þremur neðangreindum tímabilum haustið 2015:

1) 1. tímabil – áður en rannsakandi heimsækir háskólasvæðið

   Viðtal - Að ræða við rannsakandann, Casey Dinger, gegnum samskiptaforritið Skype (eða svipað forrit) í u.þ.b. 30 mínútur í tvö skipti um fyrstu aðkomu þína að starfi eða athæfi í tengslum við alþjóðlega eða fjölmenningarlega menntun og skilning þinn á hugtakinu alþjóðavæðing (e. internationalization).

2) 2. tímabil – meðan á heimsókn rannsakanda á háskólasvæðinu stendur

   Óformlegur fundur - Að hitta rannsakandann í eigin persónu á stuttum, óformlegum fundi til að kynnast.

   Fylgst með iðju - Að stinga upp á tiltekinni iðju þinni sem hefur sérstaka merkingu fyrir þér í tengslum við aðkomu þína að alþjóðlegri eða fjölmenningarlegri menntun og rannsakandinn getur fengið að fylgjast með. Auk þess verður þú beðin(n) um að ræða við rannsakandann eftir á og útskýra fyrir honum hvað fór fram og hvaða merkingu það hafði fyrir þig. Tíminn sem fer í þessi samskipti getur verið mismunandi eftir viðkomandi iðju.

Viðtal - Að hitta rannsakandann í u.þ.b. 60 mínútur til að ræða núverandi venjur/athafnir þínar í tengslum við alþjóðlega eða fjölmenningarlega menntun á háskólasvæðinu.

3) 3. tímabil – eftir að rannsakandi heimsækir háskólasvæðið

Viðtal - Að ræða við rannsakandann aftur gegnum Skype (eða svipað forrit) í u.þ.b. 60 mínútur til að ræða þína eigin þróun/þroska sem hlýst af því að hafa tekið þátt í starfi eða athæfi í tengslum við alþjóðlega eða fjölmenningarlega menntun á háskólasvæðinu og hvað þú hyggst fyrir í framtíðinni í þessu tilliti.

Með leyfi þínu verða öll ofangreind viðtöl aðeins hljóðrituð með hljóðritunarhugbúnaði eða litlu stafrænu upptökutæki.

Að lokum verður þú beðin(n) um að yfirfara drög að skriflegri skýrslu um upplýsingarnar sem safnast um þig og veita endurgjöf til að tryggja nákvæmni og að rétt sé farið með það sem þú vildir segja áður en lokaskýrslan er kláruð.

Persónugreinanleiki og trúnaðarskylda

Rannsóknarverkefnið felur ekki í sér gagnrýni eða mat á þátttakendunum eða Háskóla Íslands. Ætlunin með rannsókninni er að varpa ljósi á það starf sem akademískir starfsmenn vinna í tengslum við alþjóðavæðingu heima fyrir. Rannsóknin er þannig úr garði gerð að ef þú samþykkir að taka þátt verður þú beðin(n) um að heimila rannsakandanum að nota fullt nafn þitt í sambandi við gögnin sem þér tengjast og túlkun þeirra í skriflegri lokaskýrslu um verkefnið.

Eins og áður segir í kaflanum um ferlið verður þú beðin(n) um að yfirfara drög að skriflegu skýrslunni með gögnunum um þig. Þú verður þá beðin(n) um að yfirfara drögin til að tryggja að allar upplýsingar séu réttar og lýsandi. Teljir þú að einhver hluti upplýsinganna feli í sér rangfærslu eða ónákvæmni verður þú beðin(n) um að skýra málið svo unnt sé að lagfæra upplýsingarnar í skýrslunni. Birtar upplýsingar munu þannig hafa að geyma gögn og túlkanir sem þú, þátttakandinn, hefur samþykkt.

Gætt verður trúnaðar um þessi gögn með ýmsum hætti áður en lokaskýrslan er birt, þ.m.t. með öruggri geymslu gagna í einu tæki sem verður varið með lykilorði og dulkóðun á tölvudisknum sem geymir gögnin.

Þótt einstakir hlutar af stafrænum skrám kunni að verða notaðir í skriflegu skýrslunni í beinum tilvitnunum og sem aðalgagnagjafi verður trúnaðar áfram gætt um stafrænu hljóðskrárnar eftir að lokaskýrslan er birt. Að lokinni gagnavinnslu verða allar þessar skrár fluttar í eitt tæki með engri internettengingu sem geymt verður í læstum skáp sem aðeins rannsakandinn hefur aðgang að. Að sjö árum liðnum verður þessum skrám eytt.

Valfrelsi til þátttöku

Þátttaka þín í þessu rannsóknarverkefni er algjörlega valfrjáls. Ákveðir þú að taka þátt í rannsókninni getur þú hætt þátttöku hvenær sem er eða neitað að svara hvaða spurningu sem er án nokkurra afleiðinga fyrir þig. Hafi persónugagna verið aflað áður en þátttöku er hætt verður þeim

gögnum eytt innan 60 daga. Auk þess mun það að hætta þátttöku ekki hafa nein áhrif á samband þitt við Háskóla Íslands eða University of Minnesota, hvort sem það samband er þegar til staðar eða stofnast í framtíðinni.

Rannsakendur

Aðalrannsakandi þessarar rannsóknar er Casey Dinger. Hafir þú einhverjar spurningar skaltu hafa samband við aðalrannsakandann í síma +[redacted] eða með því að senda tölvupóst á cjdinger@umn.edu eða með Skype-fanginu cjdinger. Einnig getur þú haft samband við leiðbeinendur rannsóknarverkefnisins, dr. Deanne Magnusson í síma +1.612.626. 9647 eða með því að senda tölvupóst á magnu002@umn.edu, og/eða dr. Gerald Fry í síma +1 612.624.0294 eða með því að senda tölvupóst á gwf@umn.edu.

Réttindi þátttakenda í rannsókninni

Bæði Persónuvernd og siðanefnd University of Minnesota hafa yfirfarið beiðni mína um að framkvæma þessa rannsókn. Hafir þú spurningar eða áhyggjur í tengslum við rannsóknina og vilt ræða málið við annan aðila en rannsakandann eða akademíska leiðbeinendur hans skaltu hafa samband við Research Subjects' Advocate Line, D528 Mayo, 420 Delaware St. Southeast, Minneapolis, Minnesota 55455; +1 612-624-1650.

Þú munt fá afrit af þessum upplýsingum.

Ég skil ferlið sem lýst er hér að ofan. Spurningum mínum hefur verið svarað með hætti sem ég tel fullnægjandi og ég samþykki að taka þátt í þessari rannsókn. Mér hefur verið afhent eintak af þessu eyðublaði.

_____
Nafn þátttakanda í prentstöfum

_____ _____
Undirskrift þátttakanda Dags.

Appendix M: Administrator Consent Form (English)

ADMINISTRATOR CONSENT FORM FOR RESEARCH

Faculty Engagement in the Context of Internationalization at Home:
A collective case study

You are invited to be interviewed for a research project on faculty and international or multicultural education on the home campus, also known as Internationalization at Home. You were identified as a potential interviewee because of your involvement with and/or knowledge of internationalization activities and efforts at Háskoli Íslands. This identification was based on your publicly available professional title as well as recommendations from colleagues at the Háskoli Íslands. Please read all of the information below and ask questions about anything that you do not understand, before deciding whether or not to be interviewed for this research project.

Purpose of the Study

The overall purpose of this research project is to understand the processes of faculty engaging in practices of international or multicultural education on the home campus (as opposed to cross-border education). Moreover, this research project attempts to understand what such engagement means to the participants. This study will be contextualized within the goals, strategies and programs related to Internationalization at Home at Háskoli Íslands.

Procedures

If you agree to be interviewed for this research project, you will be asked to meet with the researcher for approximately sixty minutes to discuss the university's efforts and activities related to practices of international or multicultural education on campus. With your permission, the interview as described above will be recorded for audio using audio recording software or a compact digital recorder.

Identification and Confidentiality

The support staff or administrators who agree to be interviewed will not be asked questions related to personal information, and names and titles will not be used in the final written report. Confidentiality of these data will be maintained in a number of ways prior to the issuing of the final report, including secure storage of data on a single password protected device and encryption of disk on which the data resides.

Confidentiality of the digital recorded files will be maintained. After the data processing is complete, these files will be transferred to a single device with no internet connection and kept in a locked cabinet to which only the researcher has access. After a period of seven years, these files will be destroyed.

Voluntary Nature of Participation

Your participation in this research project is entirely voluntary. If you decide to volunteer to be interviewed for this project, you may withdraw at any time or refuse to answer any questions without consequences or penalty. If any personal data (such as your name) has been collected prior to a withdrawal, this data will be erased and destroyed within 60 days. Additionally, such withdrawal will not affect your current or future relationships with Háskoli Íslands or the University of Minnesota.

Identification of Investigators

The principal investigator conducting this study is Casey Dinger. If you have any questions you are encouraged to contact the principal investigator at +[redacted], cjdinger@umn.edu or via skype at cjdinger. You may also contact the dissertation advisers for this research project, Dr. Deanne Magnusson, at +1.612.626. 9647 or magnu002@umn.edu, and Dr. Gerald Fry, at +1 612.624.0294 or gwf@umn.edu.

Rights of the Research Subjects

Both the Persónuvernd and the University of Minnesota Institutional Review Board have reviewed my request to conduct this project. If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher or the academic advisers, you are encouraged to contact the Research Subjects' Advocate Line, D528 Mayo, 420 Delaware St. Southeast, Minneapolis, Minnesota 55455; +1 612-624-1650.

You will be given a copy of this information to keep for your records.

I understand the procedures described above. My questions have been answered to my satisfaction, and I agree to be interviewed for this study. I have been given a copy of this form.

_____

Printed Name of Support or Administrator Participant

_____ _____

Signature of Participant Date

Appendix N: Administrator Conset Form (Icelandic)

SAMÞYKKISEYÐUBLAÐ VEGNA RANNSÓKNAR

Þátttaka akademískra starfsmanna í alþjóðavæðingu heima fyrir:
Tilvikarannsókn

Þess er hér með farið á leit að þú veitir viðtal vegna rannsóknar á aðkomu akademískra starfsmanna að starfi og athæfi er lýtur að alþjóðlegri eða fjölmenningarlegri menntun á háskólasvæði Háskóla Íslands, eða svonefndri „alþjóðavæðingu heima fyrir“ (e. Internationalization at Home). Þú hefur orðið fyrir valinu sem hugsanlegur viðmælandi í rannsókninni vegna aðkomu og/eða þekkingar þinnar á starfi og verkefnum sem tengjast alþjóðavæðingu við skólann. Valið byggist bæði á starfsheiti þínu sem opinberar upplýsingar eru til um og meðmælum frá samstarfsmönnum við Háskóla Íslands. Vinsamlegast lestu upplýsingarnar hér að neðan og spyrðu spurninga um hvaðeina sem þú skilur ekki áður en þú tekur ákvörðun um hvort þú veitir viðtal í verkefninu.

Tilgangur rannsóknarinnar

Aðaltilgangur rannsóknarinnar er að öðlast skilning á ferlum sem tengjast aðkomu akademískra starfsmanna að starfi og athæfi á sviði alþjóðlegrar eða fjölmenningarlegrar menntunar á háskólasvæðinu „heima fyrir“ (öfugt við menntun yfir landamæri). Auk þess er ætlunin að öðlast skilning á því hvaða merkingu slík aðkoma hefur fyrir þátttakendurna. Rannsóknin verður sett í samhengi við markmið, aðferðir og áætlanir um alþjóðavæðingu heima fyrir við Háskóla Íslands.

Ferli

Samþykkir þú að veita viðtal í verkefninu verður þú beðin(n) um að hitta rannsakandann í u.þ.b. 60 mínútur til að ræða starf og verkefni Háskólans í tengslum við alþjóðlega eða fjölmenningarlega menntun á háskólasvæðinu. Með leyfi þínu verður ofangreint viðtal aðeins hljóðritað með hljóðritunarhugbúnaði eða litlu stafrænu upptökutæki.

Persónugreinanleiki og trúnaðarskylda

Starfsmenn Háskólans í stjórnsýslu eða stuðningshlutverki sem samþykkja að veita viðtal verða ekki spurðir spurninga er varða persónulegar upplýsingar, og hvorki nöfn þeirra né starfsheiti verða notuð í skriflegri lokaskýrslu verkefnisins.
Gætt verður trúnaðar um þessi gögn með ýmsum hætti áður en lokaskýrslan er birt, þ.m.t. með öruggri geymslu gagna í einu tæki sem verður varið með lykilorði og dulkóðun á tölvudisknum sem geymir gögnin.

Gætt verður trúnaðar um stafrænu hljóðskrárnar. Að lokinni gagnavinnslu verða allar þessar skrár fluttar í eitt tæki með engri internettengingu sem geymt verður í læstum skáp sem aðeins rannsakandinn hefur aðgang að. Að sjö árum liðnum verður þessum skrám eytt.

Valfrelsi til þátttöku

Þátttaka þín í þessu rannsóknarverkefni er algjörlega valfrjáls. Ákveðir þú að veita viðtal í rannsókninni getur þú hætt þátttöku hvenær sem er eða neitað að svara hvaða spurningu sem er án nokkurra afleiðinga fyrir þig. Hafi persónugagna verið aflað (svo sem nafn þitt) áður en þátttöku er hætt verður þeim gögnum eytt innan 60 daga. Auk þess mun það að hætta þátttöku ekki hafa nein áhrif á samband þitt við Háskóla Íslands eða University of Minnesota, hvort sem það samband er þegar til staðar eða stofnast í framtíðinni.

Rannsakendur

Aðalrannsakandi þessarar rannsóknar er Casey Dinger. Hafir þú einhverjar spurningar skaltu hafa samband við aðalrannsakandann í síma +[redacted] eða með því að senda tölvupóst á cjdinger@umn.edu eða með Skype-fanginu cjdinger. Einnig getur þú haft samband við leiðbeinendur rannsóknarverkefnisins, dr. Deanne Magnusson í síma +1.612.626. 9647 eða með því að senda tölvupóst á magnu002@umn.edu, og/eða dr. Gerald Fry í síma +1 612.624.0294 eða með því að senda tölvupóst á gwf@umn.edu.

Réttindi þátttakenda í rannsókninni

Bæði Persónuvernd og siðanefnd University of Minnesota hafa yfirfarið beiðni mína um að framkvæma þessa rannsókn. Hafir þú spurningar eða áhyggjur í tengslum við rannsóknina og vilt ræða málið við annan aðila en rannsakandann eða akademíska leiðbeinendur hans skaltu hafa samband við Research Subjects' Advocate Line, D528 Mayo, 420 Delaware St. Southeast, Minneapolis, Minnesota 55455; +1 612-624-1650.

Þú munt fá afrit af þessum upplýsingum.

Ég skil ferlið sem lýst er hér að ofan. Spurningum mínum hefur verið svarað með hætti sem ég tel fullnægjandi og ég samþykki að veita viðtal í þessari rannsókn. Mér hefur verið afhent eintak af þessu eyðublaði.

_____
Nafn þátttakanda í prentstöfum

_____ _____
Undirskrift þátttakanda Dags.
